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THE

LIVES

OF THE

FATHERS, MARTYRS,

AND OTHER

PRINCIPAL SAINTS:

COMPILED

FROM ORIGINAL MONUMENTS, AND OTHER AUTHENTIC RECORDS:

ILLUSTRATED

WITH THE REMARKS OF JUDICIOUS MODERN CRITICS AND HISTORIANS.

BY THE REV. ALBAN BUTLER.

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JULY I.

St. RUMOLD, B. M. Patron of Mechlin (*a*.)

From the Bollandiſts; Ward, Act. &c. S. Rumoldi, Lov. 1662, 4to. Sellerii Act. S. Rumoldi, An. 1718. &c.

A. D. 775.

ST. RUMOLD renounced the world in his youth, and embraced a ſtate of voluntary poverty, being convinced that whatever exceeds the calls of nature is a uſeleſs load, and a perfect burden to him that bears it. He was the moſt declared enemy to voluptuouſneſs; and by frugality, moderation and a heart pure and diſengaged from all ſeducing vanities, and deſires of what is ſuperfluous, he taſted the moſt ſolid pleaſure which virtue gives in freeing a man from the tyranny of his paſſions, when he feels them ſubjected to him, and finds himſelf above them. Victorious over himſelf, by hu-

(*a*) The place of St. Rumold's birth is conteſted. According to certain Belgic and other martyrologies, he was of the blood royal of Scotland (as Ireland was then called) and biſhop of Dublin. This opinion is ably ſupported by F. Hu. Ward, an Iriſh Franciſcan, a man well ſkilled in the antiquities of his country, in a work entitled Diſſertatio Hiſtorica de vita et patria S. Rumoldi archiepiſcopi Dublinienſis, publiſhed at Louvain in 1662, in 4to. The learned pope Benedict XIV. ſeems to adjudge St. Rumold to Ireland, in his letter to the prelates of that kingdom dated 1ſt of Aug. 1741, wherein are the following words: Quod ſi recenſere voluerimus ſanctiſſimos viros Columbanum, Kilianum, Virgilium, Rumoldum, Gallum, alioſque plures qui ex Hibernia in alias provincias catholicam fidem invexerunt, aut illam per martyrium effuſo ſanguine colluſtrarunt . . . (Hib. Dom. Suppl. p. 831.) On the other hand, Janning the Bollandiſt undertakes to prove that St. Rumold was an Engliſh Saxon. See Janning, and J. B. Sollerii Acta S. Rumoldi, Antverp. 1718: alſo F. Ward, and Ware's biſhops, p. 305.

mility, meekneſs and mortification he reaped in his ſoul, without any obſtacles from ſelf-love, or inordinate attachments, the ſweet and happy fruits of aſſiduous prayer and contemplation, whereby he ſanctified his ſtudies, in which he made great progreſs, and at the ſame time advanced daily in chriſtian perfection. He had faithfully ſerved God many years in his own country, when an ardent zeal for the divine honour and the ſalvation of ſouls, induced him to travel into Lower Germany to preach the faith to the idolaters. He made a journey firſt to Rome to receive his miſſion from the chief paſtor, and with the apoſtolic bleſſing went into Brabant, great part of which country about Mechlin he converted to the faith. He was ordained a regionary or miſſionary biſhop without any fixed ſee. He frequently interrupted his exterior functions to renew his ſpirit before God in holy ſolitude. In his retirement he was ſlain on the 24th of June, in 775, by two ſons of Belial, one of whom he had reproved for adultery. His body was thrown into a river, but being miraculouſly diſcovered, it was honourably interred by his virtuous friend and protector, count Ado. A great and ſumptuous church was built at Mechlin to receive his precious relicks, which is ſtill poſſeſſed of that treaſure, and bears the name of this ſaint. The city of Mechlin keeps his feaſt a ſolemn holyday, and honours him as its patron and apoſtle. Janning the Bollandiſt gives a long hiſtory of his miracles. His great church at Mechlin was raiſed to the metropolitical dignity by Paul IV. Ware ſays that the feaſt of St. Rumold was celebrated as a double feſtival with an office of nine leſſons throughout the province of Dublin before the reformation. It was extended to the whole kingdom of Ireland in the year 1741.

It was from the ſpirit of prayer that the ſaints derived all their lights and all their ſtrength. This was the ſource of all the bleſſings which heaven through their interceſſion ſhowered down on the world, and the means which they employed to communicate an angelical purity to their ſouls. "This ſpirit, ſays a father of the

church (1), is nouriſhed by retreat, which in ſome manner may be called the parent of purity." This admirable transformation of our ſouls produced by prayer, is to be attributed to God's glory, which by prayer he makes to ſhine in the ſecret of our hearts. In fine, when all the avenues of our ſenſes are cloſed againſt the creature, and that God dwells with us, and we with God; when freed from the tumult and diſtractions of the world we apply all our attention to interior things and conſider ourſelves ſuch as we are, we then become capable of clearly contemplating the kingdom of God, eſtabliſhed in us by that charity and ardent love which conſumes all the ruſt of earthly affections. For the kingdom of heaven, or rather the Lord of heaven itſelf is within us, as Jeſus Chriſt himſelf aſſures us.

On the same Day.

SS. Julius and Aaron, MM. Theſe ſaints were Britons, and ſeem to have taken, the one a Roman and the other a Hebrew name at their baptiſm. They glorified God by martyrdom at Caerleon, upon Uſk, in Monmouthſhire, in the perſecution of Dioclesian, probably about the year 303. St. Gildas (2), St. Bede (3), and others, ſpeak of their triumph as having been moſt illuſtrious. Leland and Bale ſay, SS. Julius and Aaron had travelled to Rome, and "there applied themſelves to the ſacred ſtudies." Bede adds, "very many others of both ſexes, by unheard of tortures, attained to the crown of heavenly glory." Giraldus Cambrenſis informs us, that their bodies were honoured at Caërleon, in the year 1200, when he wrote. Each of theſe martyrs, had a titular church in that city: that of St. Julius belonged to a nunnery, and that of S. Aaron to a monaſtery of canons. See Godwin De Epiſc. Landav. Geoffrey of Monmouth, Giraldus Cambrenſis, Leland and Tanner, Bibl. Britan. p. 1.

St. Theobald or Thibault, C. He was of the family of the counts palatine of Champagne, and ſon

(1) St. John Damaſcen, Serm. de Transfig. Dom. (2) Gildas, c. 8. (3) Bede, hiſt. l. 1. c. 7.

of count Arnoul. He was born at Provins in Brie, in 1017, and was called Theobald from the moſt virtuous archbiſhop of Vienne, who was his uncle. In his youth he preſerved his heart free from the corruption of the world amidſt its vanities; and the more pains others took to make him conceive a reliſh for them, the more diligent he was in fencing his heart againſt their dangers, the more perfectly he diſcovered their emptineſs and ſecret poiſon. In reading the lives of the fathers of the deſert, he was much affected by the admirable examples of penance, ſelfdenial, holy contemplation, and chriſtian perfection, which were ſet before his eyes as it were in a glaſs, and he earneſtly deſired to imitate them. The lives of St. John the Baptiſt, of St. Paul the hermit, St. Antony, and St. Arſenius in their wilderneſſes, charmed him, and he ſighed after the like ſweet retirement, in which he might without interruption converſe with God by prayer and contemplation. He often reſorted to an holy hermit named Burchard, who lived in a little iſland in the Seine; and by making eſſays he began to inure himſelf to faſting, watching, long prayers, and every rigorous practice of penance. He declined all the advantageous matches, and places at court or in the army which his father could propoſe to him. His couſin Eudo, count palatine of Champagne, and count of Chartres and Blois, upon the death of his uncle Rodolph, the laſt king of Burgundy, in 1034, laid claim to that crown as next heir in blood; but the emperor Conrad *the Salic* ſeized upon it by virtue of the teſtament of the late king (*a*). Hereupon enſued a war, and count Arnoul ordered his ſon to lead a body of troops to the ſuccour of his couſin. But the young general repreſented ſo reſpectfully to his father, the obligation of a vow by which he had bound himſelf to quit the world, that he at length extorted his conſent.

(*a*) The ſecond kingdom of Burgundy was begun in 890, by Ralph, nephew to Boſon, whom the emperor Charles *the Bald*, king of France, had made king of Arles, in 876, giving him Provence and part of Dauphiné. This ſecond kingdom of Burgundy compriſed Provence, Savoy, the Viennois, and the county of Burgundy. The dutchy of Burgundy had its duke at the ſame time.

Soon after, the ſaint and another young nobleman called Walter, his intimate friend, each taking one ſervant, went to the abbey of St. Remigius in Rheims, and thence having ſent back their ſervants with their baggage, they ſet out privately; and in the clothes of two beggars, in exchange for which they had given their own rich garments, they travelled barefoot into Germany. Finding the foreſt of Petingen in Suabia a convenient ſolitude for their purpoſe, they built themſelves there two little cells. Having learned from Burchard that manual labour is a neceſſary duty of an aſcetic or penitential life, and not being ſkilled in the manner of working to make matts or baſkets, they often went into the neighbouring villages, and there hired themſelves by the day to ſerve the maſons, or to work in the fields, to carry ſtones and mortar, to load and unload carriages, to cleanſe the ſtables under the ſervants of the farmers, or to blow the bellows and to make fires for the forges. With their wages they bought coarſe brown bread which was their whole ſubſiſtence. Whilſt they worked with their hands, their hearts were ſecretly employed in prayer; and at night retiring again into their foreſt, they watched long, ſinging together the divine praiſes, and continuing in holy contemplation. Their carriage and the tenderneſs of their complexion diſcovered that they had not been trained up in manual labour, and the reputation of their ſanctity after ſome time drew the eyes of men upon them. To ſhun which they reſolved to forſake a place where they were no longer able to live in humiliation and obſcurity. They performed barefoot a pilgrimage to Compoſtella, and returned into Germany.

Paſſing through Triers, it happened that Theobald there met his father count Arnoul; but with his tanned face, and in his ragged clothes, paſſing for a beggar, he was not known by him. He was ſtrongly affected, and was ſcarce able to ſtifle the tender ſentiments with which his heart was quite overcome at the ſight of ſo dear and affectionate a parent. However, he ſuppreſſed them; but to quit the neighbourhood where he might be again expoſed to the like trial, he undertook a pil-

grimage to Rome. The two fervent penitents travelled every where barefoot; and after they had visited all the holy places in Italy, they chose for their retirement a hideous woody place called Salanigo, near Vicenza, where, with the leave of the lord of the manor, they built themselves two cells, near an old ruinous chapel. Prayer and the exercises of penance were their constant employment, till after two years God called Walter to himself. Theobald looked upon this loss as a warning that he had not long to live, and he exerted his whole strength, redoubling his pace to run with greater vigour as he drew near the end of his race. He had lived on oat-bread and water, with roots and herbs, but at length he interdicted himself even the use of bread, taking no other food but herbs and roots. He always wore a rough hair-shirt: his bed was a board, and for the five last years of his life he took his rest sitting on a wooden seat. The bishop of Vicenza promoted him to priest's orders, and several persons put themselves under his direction. His lineage and quality being discovered, his aged parents were no sooner informed that their son was alive, and that the hermit of Salanigo, the reputation of whose sanctity, prophecies and miracles filled all Europe, was that very son whose absence had been to them the cause of so long a mourning; but they set out with great joy to see him. His frightful desert, his poor cell, his tattered clothes, and above all his emaciated body made so strong impressions upon their hearts at the first sight that they both cast themselves at his feet, and for a considerable time were only able to speak to him by their tears. When they were raised from the ground, and had recovered from their first surprise, faith overcame in them the sentiments of nature, and converted their sorrow into joy. The sight of so moving an example extinguished in their hearts all love of the world, and they both resolved upon the spot to dedicate themselves to the divine service. The count was obliged by his affairs to return into Brie: but Gisla, the saint's mother, obtained her husband's consent to finish her course near the cell of her son. The saint made her a little

hut at ſome diſtance from his own, and took great pains to inſtruct her in the practice of true perfection. He was ſhortly after viſited with his laſt ſickneſs; his body was covered over with blotches and ulcers, and every limb afflicted with ſome painful diſorder. The ſervant of God ſuffered this diſtemper with a moſt edifying patience and joy. A little before his death he ſent for Peter the abbot of Vangadice, of the Order of Camaldoli, from whoſe hands he had received the religious habit a year before. To him he recommended his mother and his diſciples: and having received the Viaticum he expired in peace on the laſt day of June, 1066, being about thirty-three years old, of which he had ſpent twelve at Salanigo, and three in Suabia, and in his pilgrimages. His relicks were tranſlated to the church dependent on the abbey of St. Colomba, at Sens, and afterward to a chapel near Auxerre called *St. Thibaud aux Bois*. He was canonized by Alexander III. and his name is in great veneration at Sens, Provins, Paris, Auxerre, Langres, Toul, Triers, Autun and Beauvais. See his life faithfully written by a cotemporary author.

St. GAL, called the *firſt*, Biſhop of Clermont in Auvergne. He was born about the year 489. His father George was of the firſt houſes of that province, and his mother Leocadia was deſcended from the family of Vettius Epagatus the celebrated Roman, who ſuffered at Lyons for the faith of Chriſt. They both took ſpecial care of the education of their ſon; and when he arrived at a proper age, propoſed to have him married to the daughter of a reſpectable ſenator. The ſaint who had taken a reſolution to conſecrate himſelf to God, withdrew privately from his father's houſe to the monaſtery of Cournon near the city of Auvergne, and earneſtly prayed to be admitted there amongſt the monks; and having ſoon after obtained the conſent of his parents, he with joy renounced all worldly vanities to embrace religious poverty. Here his eminent virtues diſtinguiſhed him in a particular manner, and re-

commended him to Quintianus biſhop of Auvergne, who promoted him to holy orders.

The biſhop dying in 527, St. Gal was appointed to ſucceed him; and in this new character his humility, charity, and zeal were conſpicuous, but above all, his patience in bearing injuries. Being once ſtruck on the head by a brutal man, he diſcovered not the leaſt emotion of anger or reſentment, and by this meekneſs diſarmed the ſavage of his rage. At another time, Evodius, who from a ſenator became a prieſt, having ſo far forgot himſelf as to treat him in the moſt inſulting manner, the ſaint without making the leaſt reply, aroſe meekly from his ſeat and went to viſit the churches of the city. Evodius was ſo touched by this conduct, that he caſt himſelf at the ſaint's feet in the middle of the ſtreet and aſked his pardon. From this time they both lived on terms of the moſt cordial friendſhip. St. Gal was favoured with the gift of miracles; and died about the year 553. He is mentioned this day in the Roman martyrology. See St. Greg. of Tours, his nephew, Vit. Patr. c. 6. Hiſt. Franc. l. 4. c. 5; alſo the remarks of Mabillon, Sec. 1. Bened. Gall. Chriſt. nov. T. 2. p. 237. and Solier the Bollandiſt, T. 1. Jul. p. 103.

Another St. Gal, called the *ſecond*, is honoured at Clermont on the 1ſt of November. He was biſhop of that ſee in 650. See Gall. Chriſt. nova, T. 2. p. 245.

St. CALAIS, in Latin CARILEPHUS, firſt Abbot of Anille in Maine. He was born in Auvergne of a family equally virtuous and noble. He was yet a child when they ſent him to the monaſtery of Menat in the dioceſs of Clermont, in order to be early principled in knowledge and piety. Here he became a religious, and practiſed all the preſcriptions of the rule with the greateſt fervour. After ſome time he quitted the monaſtery with St. Avi, and they both retired to the abbey of Micy near Orleans. The biſhop of this city having deſtined them for holy orders, they withdrew themſelves from the abbey, and advancing together as far as Perche, led by their fervour to the auſterities of an eremitical

life, they ſeparated. St. Calais was followed by two perſons, who by no means would conſent to quit him, and with theſe he went to Maine, where he perfectly revived the rigorous diſcipline of the ancient eaſtern hermits. But as he was conſtantly viſited by numbers who ſought to live under his direction, he at length conſented to receive them. King Childebert gave him land whereon to build a monaſtery, which was firſt called Aniſole, or Anille, from the river on which it was ſituate, (*a*) but it is now, as well as the little town built round it, called after the ſaint. The life of the holy founder was not only extraordinary for penance and prayer, but he excelled in the exact obſervance of his rules; inſomuch that he conſtantly refuſed the viſit of queen Ultrogotha wife of Childebert, becauſe one of the ſtatutes forbad women to enter the monaſtery. He died in 542, and his name is mentioned this day in the Roman martyrology. A portion of his relicks is kept in the abbey of St. Calais, but the greateſt part is in the chapel of the caſtle of Blois, which alſo bears his name. See the life of St. Calais, written by Siviard fifth abbot of Anille, with the notes of Mabillon, and the Bollandiſts, T. 1. Jul. p. 85. and Martenne Ampl. Coll. T. 1. præf. p. 4. &c.

St. LEONORUS, in French LUNAIRE, Biſhop. He was of a noble family in Wales, and educated under the care of St. Iltut; and paſſing over into that part of France called the province of Domnonè, he founded a monaſtery between the rivers of Rancè and Arguenon, on a piece of ground which was given him by Jona the lord of the country. His many extraordinary virtues drew the attention of king Childebert, who very preſſingly invited him to Paris, where he was received by this prince and his royal conſort Ultrogotha with every poſſible demonſtration of the higheſt reſpect. At his return he had the affliction to hear that his pro-

(*a*) It is nine leagues from Mans. Childebert in the charter ſays that the land had been already given to the ſaint by Clovis his father. (Martен. Amp. Coll. T. 1. p. 1.) This is alſo atteſted by Nicolas, Ep. ad Epiſc. Gall. and is likewiſe inſinuated by Siviard in his life of St. Calais.

tector Jona was ſtripped of his poſſeſſions, and murdered by Conomor. Happily however he arrived time enough to ſhelter that unfortunate nobleman's ſon Judual from the bloody tyrant's cruelty, and conveyed him ſafely to England: whence Judual afterward returned, and recovered his inheritance. The ſaint is ſtyled biſhop, though he had no fixed ſee. For it was then an eſtabliſhed cuſtom in Britany to honour the principal abbots with the epiſcopal dignity. The year in which St. Leonorus died is not known. His body was tranſlated to a parochial church near St. Malo, which ſtill retains the name of St. Lunaire: here his tomb is ſhewn, which is empty, his relicks being incloſed in a ſhrine. The feaſt of his tranſlation is on the 13th of October, but he is principally honoured in the ſeveral dioceſes of Britany on the 1ſt of July. He is patron of many churches. See the breviary of Leon, of the abbey of St. Meen, &c. alſo Lobineau, Vies des SS. de Bretagne, p. 91. and the martyrology of Uſuard.

St. SIMEON, ſurnamed SALUS. (*a*) He was a native of Egypt, and born about the year 522. Having performed a pilgrimage to Jeruſalem, he retired to a deſert near the Red Sea, where he remained twenty-nine years in the conſtant practice of a moſt auſtere penitential life. Here he was conſtantly revolving in mind that we muſt love humiliations, if we would be truly humble; that at leaſt we ſhould receive thoſe which God ſends us with reſignation, and own them exceedingly leſs than the meaſure of our demerits; that it is even ſometimes our advantage to ſeek them; that human prudence ſhould not always be our guide in this regard; and that there are circumſtances where we ought to follow the impulſe of the Holy Spirit, though not unleſs we have an aſſurance of his inſpiration. The ſervant of God animated by an ardent deſire to be contemptible among men, quitted the deſert, and at Emeſus ſucceeded to his wiſh: for by affecting the manners of thoſe who want ſenſe, he paſſed for a fool.

(*a*) *Salus* in the Syriac ſignifies *fooliſh*.

He was then ſixty years old, and lived ſix or ſeven years in that city, when it was deſtroyed by an earthquake in 588. His love for humility was not without reward, God having beſtowed on him extraordinary graces, and even honoured him with the gift of miracles. The year of his death is unknown. Although we are not obliged in every inſtance to imitate St. Simeon, and that it would be raſh even to attempt it without a ſpecial call; yet his example ought to make us bluſh, when we conſider with what an ill will we ſuffer the leaſt thing that hurts our pride. See Evagrius, a cotemporary writer, l. 4. c. 5; the life of the ſaint by Leontius biſhop of Napoli in Cyprus; that of St. John the Almoner; and the Bollandiſts, T. 1. Jul. p. 129.

St. THIERRI, Abbot of Mont-d'Hor near Reims. He was born in the diſtrict of Reims. His father Marquard was abandoned to every infamous diſorder. An education formed on the beſt chriſtian principles in the houſe of ſuch a perſon would more than probably be blaſted by his bad example; but our ſaint was happily removed, and educated in learning and piety, under the edifying example of the holy biſhop Remigius.

He married in complaiſance to his relations; but eaſily perſuaded his wife to embrace the virgin ſtate; and becoming himſelf a monk, he was made ſuperior of an abbey founded by St. Remigius on Mont-d'Hor near Reims. Some time after he received holy orders, and became famous by the many extraordinary converſions he wrought through the zeal and unction wherewith he exhorted ſinners to repentance: among theſe was his own father, who perſevered to his death under the direction of his ſon. He ſucceeded alſo in conjunction with St. Remigius in converting an infamous houſe into a nunnery of pious virgins. According to the moſt common opinion he died on the 1ſt of July, 533. It is ſaid that king Thierri aſſiſted at his funeral, and eſteemed himſelf honoured in being one of his bearers to the grave. His relicks, leſt they ſhould be expoſed to the impiety of the Normans,

were hidden under ground, but discovered in 976, and are still preserved in a silver shrine. He is mentioned on this day in the Roman martyrology. See Mabillon, Act. T. 1. p. 614. Bulteau, Hist. de l'ordre de St. Ben. T. 1. p. 287; Baillet ad 1. Jul. and Gall. Christ. nov. T. 9. p. 180.

St. CYBAR, a Recluse at Angouleme. Eparcus, commonly called Cybar, quitted the world in spight of his parents, who would hinder him to follow his vocation; and retiring to the monastery of Sedaciac in Perigord, he there served God some time under abbot Martin, and soon became known and admired for his extraordinary virtues and miracles. Wherefore in dread of the seduction of vain-glory, he left his monastery to hide himself in absolute solitude. It was near Angouleme, with the bishop of Perigueux's and his abbot's leave he shut himself up in a cell. But his virtues were too striking for concealment, and the bishop of Angouleme obliged him to accept the priesthood. Cybar was extremely austere in his food and apparel, especially during lent. Although a recluse, he did not refuse to admit disciples; but he would not allow them manual labour, as after his own example, he willed they should be constantly occupied in prayer. When any of them would complain for want of necessaries, he would tell them with St. Jerom, that "Faith never feared hunger." Nor was he deceived in his trust on Providence, as he always found abundance for himself and his disciples in the beneficence of the faithful: insomuch that he was even enabled to redeem a great number of captives. He died the 1st of July, 581, having lived about forty years in his cell. His relicks were kept in the abbey-church of his name, until 1568, when they were burnt by the Huguenots. See Mabillon, Act. T. 1. p. 267; Bulteau, Histoire de l'ordre de St. Benoit, T. 1. p. 235; Gallia Chr. Nov. T. 2. p. 978, 979, &c.

JULY II.

The Visitation of the BLESSED VIRGIN.

FROM the example of Christ, his blessed Mother, and the apostles, St. Thomas shews (1) that state to be in itself the most perfect which joins together the functions of Martha and Mary, or of the active and contemplative life. This is endeavoured by those persons who so employ themselves in the service of their neighbour, as amidst their external employs or conversation often to raise their minds to God, feeding always on their heavenly invisible food, as the angel did in Toby's company on earth. Who also, by the practice and love of daily recollection and much solitude, fit themselves to appear in public; and who by having learned the necessary art of silence in its proper season, and by loving to speak little among men, (2) study to be in the first place their own friends, and by reflection and serious consideration to be thoroughly acquainted with themselves, and to converse often in heaven. (3) Such will be able to acquit themselves of external employs without prejudice to their own virtue, when called to them by duty, justice or charity. They may avoid the snares of the world, and sanctify their conversation with men. Of this the B. Virgin is to us a perfect model in the visit paid to her cousin Elizabeth, as St. Francis of Sales takes notice, who borrowed from this mystery the name which he gave to his Order of nuns, who according to the first plan of their institute, were devoted to visit and attend on the sick.

The angel Gabriel, in the mystery of the Annunciation, informed the mother of God, that her cousin Elizabeth had miraculously conceived, and was then in the sixth month of her pregnancy. The Blessed Virgin, out of humility, concealed the favour she had received and the wonderful dignity to which she was

(1) St. Tho. 2. 2. (2) Imit. of Chr. b. 1. c. 20.
(3) Phil. iii. 29.

raiſed by the incarnation of the Son of God in her womb; but in the tranſport of her holy joy and gratitude, ſhe would go to congratulate the mother of the Baptiſt; with which reſolution the Holy Ghoſt inſpired her for his great deſigns in favour of her Son's precurſor not yet born. *Mary* therefore *aroſe*, ſaith St. Luke, *and with haſte went into the hilly-country into a city of Juda; and entering into the houſe of Zachary ſaluted Elizabeth.* She made this viſit to a ſaint, becauſe the company of the ſervants of God is principally to be ſought, from whoſe example and very ſilence the heart will always treaſure up ſomething, and the underſtanding receive ſome new light and improvement in charity. As glowing coals increaſe their flame by contact, ſo is the fire of divine love kindled in a fervent ſoul by the words and example of thoſe who truly love God. In this journey what leſſons of humility does the holy Virgin give us? She had been juſt ſaluted mother of God, and exalted above all mere creatures, even the higheſt ſeraphims of heaven; yet far from being elated with the thoughts of her incomprehenſible dignity, ſhe appears but the more humble by it. She prevents the mother of the Baptiſt in this office of charity; the mother of God pays a viſit to the mother of her Son's ſervant; the Redeemer of the world goes to his precurſor. What a ſubject of confuſion is this to the pride of the children of the world! who not content with the rules of reſpect which the law of ſubordination requires, carry their vanity to an exceſs of ceremonioufneſs contrary even to good manners, and to the freedom of converſation; which they make an art of conſtraint and of torture both to themſelves and others; and in which they ſeek not any duty of piety or improvement in virtue, but loathſome means of fooliſh flattery, the gratification of vanity, or that diſſipation of mind which continually entertains it with trifles and idleneſs, and is an enemy to ſerious conſideration and virtue.

When the office of charity called upon Mary, ſhe thought of no dangers or difficulties in ſo painful and long a journey of above fourſcore miles from Nazareth

in Galilee to Hebron, a ſacerdotal city in the mountainous country on the weſtern ſide of the tribe of Juda. The inſpired writer takes notice, that ſhe went *with haſte* or with ſpeed and diligence, to expreſs, her eagerneſs to perform this good office. Charity knows not what ſloth is, but always acts with fervour. She likewiſe would haſten her ſteps out of modeſty, not chooſing to appear abroad, but as compelled by neceſſity, or charity; not travelling out of vanity, idleneſs or curioſity, but careful in her journey to ſhun the diſſipation of the world, according to the remarks of St. Ambroſe. Whence we may alſo gather with what care ſhe guarded her eyes, and what was the entertainment of her pious ſoul with God upon the road. Being arrived at the houſe of Zachary, ſhe entered it, and ſaluted Elizabeth. What a bleſſing did the preſence of the God-man bring to this houſe, the firſt which he honoured in his humanity with his viſit? But Mary is the inſtrument and means by which he imparts to it his divine benediction; to ſhew us that ſhe is a channel through which he delights to communicate to us his graces, and to encourage us to aſk them of him through her interceſſion. At the voice of the mother of God, but by the power and grace of her Divine Son, in her womb, Elizabeth was filled with the Holy Ghoſt, and the infant in her womb was ſanctified; and miraculouſly anticipating the uſe of reaſon, knew by divine inſpiration the myſtery of the incarnation, and who it was that came to viſit him. From this knowledge he conceived ſo great, ſo extraordinary a joy as to leap and exult in the womb. (*b*) If Abraham and all the ancient prophets exulted only to fore-ſee in ſpirit that day when it was at the diſtance of ſo many ages, what wonder the little Baptiſt felt ſo great a joy to ſee it then preſent? How eagerly did he deſire to take up his office of precurſor, and

(*b*) From the word *joy* uſed by the evangeliſt on this occaſion, and from the unanimous conſent of the fathers, it is manifeſt that the holy infant anticipated the uſe of reaſon, and that this was not a mere natural motion, as ſome proteſtants have imagined, but the reſult of reaſon, and the effect of holy joy and devotion.

already to announce to men their Redeemer that he might be known and adored by all? But how do we think he adored and reverenced him preſent in his mother's womb? and what were the bleſſings with which he was favoured by him? He was cleanſed from original ſin, and filled with ſanctifying grace, was made a prophet, and adored the Meſſiah before he was yet born.

At the ſame time Elizabeth was likewiſe filled with the Holy Ghoſt; and by his infuſed light, ſhe underſtood the great myſtery of the Incarnation which God had wrought in Mary, whom humility prevented from diſcloſing it even to a ſaint, and an intimate friend. In raptures of aſtoniſhment, Elizabeth pronounced her bleſſed above all other women, ſhe being made by God the inſtrument of his bleſſing to the world, and of removing the malediction which through Eve had been entailed on mankind. But the fruit of her womb ſhe called bleſſed in a ſenſe ſtill infinitely higher, he being the immenſe ſource of all graces, by whom only Mary herſelf was bleſſed. Elizabeth then turning her eyes upon herſelf, cried out: *Whence is this to me that the mother of my Lord ſhould come to me?* She herſelf had conceived barren and by a miracle; but Mary a virgin, and by the Holy Ghoſt; ſhe conceived one greater than the prophets, but Mary the eternal Son of God, himſelf true God. The Baptiſt her ſon uſed the like exclamation to expreſs his confuſion and humility when Chriſt came to be baptized by his hands. In the like words and profound ſentiments ought we to receive all the viſits of God in his graces, eſpecially in the holy ſacraments. Elizabeth ſtiles Mary, Mother of her Lord, that is, mother of God; and ſhe foretells that all things would befall her and her Son, which had been ſpoken by the prophets.

Mary hearing her own praiſe, ſunk the lower in the abyſs of her nothingneſs, and converting all good gifts to the glory of God, whoſe gratuitous mercy had beſtowed them, in the tranſport of her humility, and melting in an ecſtaſy of love and gratitude, burſt into that admirable canticle called the *Magnificat*. It is the

firſt recorded in the New Teſtament, and both in the noble ſentiments which compoſe it, and in the majeſty of the ſtyle, ſurpaſſes all thoſe of the ancient prophets. It is the moſt perfect model of thankſgiving and praiſe for the incarnation of the Son of God, and the moſt precious monument of the profound humility of Mary. In it ſhe glorifies God with all the powers of her ſoul for his boundleſs mercies, and gives to him alone all the glory. In the ſpiritual gladneſs of her heart ſhe adores her Saviour, who had caſt his merciful eyes upon her lowlineſs. Though all nations will call her bleſſed, ſhe declares, that nothing is her due but abjection, and that this myſtery is the effect of the pure power and mercy of God: and that he who had dethroned tyrants, fed the hungry in the wilderneſs, and wrought ſo many wonders in favour of his people, had now vouchſafed himſelf to viſit them, to live among them, to die for them, and to fulfil all things which he had promiſed by his prophets from the beginning. Mary ſtayed with her couſin almoſt three months; after which ſhe returned to Nazareth.

Whilſt with the church we praiſe God for the mercies and wonders which he wrought in this myſtery, we ought to apply ourſelves to the imitation of the virtues of which Mary ſets us a perfect example. From her we ought particularly to learn the leſſons by which we ſhall ſanctify our viſits and converſation; actions which are to ſo many Chriſtians the ſources of innumerable dangers and ſins. We muſt ſhun not only ſcurrilous and profane diſcourſe, but whatever is idle, light, airy or unprofitable; whilſt we unbend our mind, we ought as much as poſſible to ſeek that converſation which is conducive to the improvement of our hearts or underſtandings, and to the advancement of virtue and ſolid uſeful knowledge. If we ſuffer our mind to be puffed up with empty wind, it will become itſelf ſuch as is the nouriſhment upon which it feeds. We ſhould ſhun the vice of talkativeneſs, did we but conſult that deteſtable vanity itſelf which betrays us into this folly. For nothing is more tyrannical or more odious and inſupportable in company than to uſurp a

monopoly of the diſcourſe. Nothing can more degrade us in the opinion of others than for us to juſtle, as it were, for the word; to vent all we have in our hearts, at leaſt a great deal that we ought to conceal there: and without underſtanding ourſelves, or taking a review of our meaning or words, to pour out embryos of half formed conceptions, and ſpeak of the moſt noble ſubjects in an undreſs of thoughts. What proofs of our vanity and folly, what diſgraces, what perplexities, what detractions and other evils and ſins ſhould we avoid, if we were but ſparing and reſerved in our words? If we find ourſelves to ſwell with an itch of talking, big with our own thoughts, and impatient to give them vent, we muſt by ſilence curb this dangerous paſſion, and learn to be maſters of our words.

ON THE SAME DAY.

SS. PROCESSUS and MARTINIAN, MM. By the preaching and miracles of SS. Peter and Paul at Rome, many were converted to the faith, and among others ſeveral ſervants and courtiers of the emperor Nero, of whom St. Paul (1) makes mention. (*a*) In

(1) Phil. iv. 20.

(*a*) Nero reigned the firſt five years with ſo much clemency, that once when he was to ſign an order for the death of a condemned perſon, he ſaid: "I wiſh I could not write." But his maſter Seneca, and Burrhus, the prefect of the prætorium, to whom this his moderation was owing, even then diſcovered in him a bent to cruelty, to correct which they ſtrove to give his paſſions another turn. With this view Seneca wrote and inſcribed to him a treatiſe *On Clemency*, which we ſtill have. But both Seneca and Burrhus, connived at an adulterous intrigue in which he was engaged in his youth: ſo very defective was the virtue of the beſt among the heathen philoſophers. If the tutors imagined that by giving up a part, they might ſave the reſt, and by indulging him in the ſofter paſſions they might check thoſe which ſeemed more fatal to the commonwealth, the event ſhewed how much they were deceived by this falſe human prudence, and how much more glorious it would have been to have preferred death to the leaſt moral evil, could paganiſm have produced any true martyrs of virtue. The paſſions are not to be ſtilled by being ſoothed: whatever is allowed them is but an allurement to go further, and ſoon makes their tyranny uncontroulable. Of this Nero is an inſtance,

the year 64, that tyrant firſt drew his ſword againſt the Chriſtians, who were in a very ſhort time become very numerous and remarkable in Rome. A journey which he made into Greece, in 67, ſeems to have given a ſhort reſpite to the church in Rome. He made a tour through the chief cities of that country, attended by a great army of ſingers, pantomimes and muſicians, carrying inſtead of arms, inſtruments of muſic, maſks and theatrical dreſſes. He was declared conqueror at all the public diverſions over Greece, particularly at the Olympian, Iſthmian, Pythian, and Nemæan games, and gained there 1800 various ſorts of crowns. Yet Greece ſaw its nobility murdered, the eſtates of its rich men confiſcated, and its temples plundered by this progreſs of Nero. He returned to Rome only to make the ſtreets of that great city again to ſtream with blood. The apoſtles SS. Peter and Paul, after a long

inſtance. For, availing himſelf of this indulgence, he ſoon gave an entire looſe to all his deſires, eſpecially when he began to feel the dangerous pleaſure of being maſter of his own perſon and actions. He plunged himſelf publicly, and without ſhame or conſtraint, into the moſt infamous debaucheries, in which ſuch was the perverſity of his heart, that, as Suetonius tells us, he believed nobody to be leſs voluptuous and abandoned than himſelf, though, he ſaid, they were more private in their crimes, and greater hypocrites; notwithſtanding at that very time Rome abounded with moſt perfect examples of virtue and chaſtity among the Chriſtians.

There is a degree of folly inſeparable from vice. But this in Nero ſeemed by ſuperlative malice to degenerate into downright phrenzy. All his projects conſiſted in the extravagancies of a mad-man; and nothing ſo much flattered his pride, as to undertake things that ſeemed impoſſible. He forgot all common rules of decency, order or juſtice. It was his greateſt ambition to ſing or perform the part of an actor on the ſtage, to play on muſical inſtruments in the theatre, or to drive a chariot in the circus. And whoever did not applaud all his performances, or had not the complaiſance to let him carry the prize at every race or public diverſion, his throat was ſure to be cut, or he was reſerved for ſome more barbarous death. For cruelty was the vice which above all others has rendered his name deteſtable. At the inſtigation of Poppæa, a moſt infamous adultreſs, he cauſed his mother Agrippina, to be ſlain in the year 58, and from that time it ſeemed to be his chief delight to glut his ſavage mind with the ſlaughter of the braveſt, the moſt virtuous and the moſt noble perſons of the univerſe, eſpecially of thoſe that were the neareſt to him. He put to death his wife Octavia after many years ill uſage, and he cut off almoſt all the moſt illuſtrious heads of the empire.

impriſonment were crowned with martyrdom. And ſoon after them their two faithful diſciples Proceſſus and Martinian gained the ſame crown. Their acts tell us that they were the keepers of the Mamertine jail during the impriſonment of SS. Peter and Paul, by whom they were converted and baptized. St. Gregory the Great preached his 32d homily on their feſtival, in a church in which their bodies lay, at which, he ſays, the ſick recovered their health, thoſe that were poſſeſſed by evil ſpirits were freed, and thoſe who had forſworn themſelves were tormented by the devils. Their ancient church on the Aurelian road being fallen to decay, pope Paſchal I. tranſlated their relicks to St. Peter's church on the Vatican hill, as Anaſtaſius informs us. Their names occur in the ancient martyrologies. See Tillemont, Hiſt. Eccl. T. 1. p. 179. and Hiſt. des Emp. Crevier, etc.

St. OTHO, Biſhop of Bamberg, C. He was a native of Swabia in Germany, and being a clergyman eminent for piety and learning, was choſen by the emperor Henry IV. to attend his ſiſter Judith in quality of chaplain when ſhe was married to Boleſlas III. duke of Poland, that ſtate remaining deprived of the royal dignity, (*a*) from the year 1079, till it was reſtored in 1295, in favour of Premiſlas II. After the death of that princeſs, Otho returned, and was made by Henry IV. his chancellor. That prince cauſed the ſeals and croſſes of every deceaſed biſhop and great abbot to be delivered to him, and he ſold them to whom he pleaſed. This notorious ſimony and oppreſſion of the church was zealouſly condemned by the pope, in oppoſition to whom the emperor ſet up the antipope Guibert. Otho laboured to bring his prince to ſentiments of repentance and ſubmiſſion, and refuſed to approve his ſchiſm or other crimes. Notwithſtanding which, ſo great was the eſteem which the emperor had for his virtue, that reſolving to make choice at leaſt of one good biſhop, he nominated him

(*a*) On account of the murder of St. Staniſlas, ſlain by Boleſlas II.

biſhop of Bamberg, in 1103. The ſaint, notwithſtanding the ſchiſm went to Rome, and received his confirmation together with the pall from pope Paſchal II. He laboured to extinguiſh the ſchiſm, and to obviate the miſchiefs, which it produced; and for this purpoſe he diſplayed his eloquence and abilities in the diet at Ratiſbon, in 1104. Henry V. ſucceeding his father in 1106, continued to foment the ſchiſm: yet inherited the eſteem of his predeceſſor for our ſaint, though he always adhered to the holy ſee, and was in the higheſt credit with all the popes of his time: ſo ſtrongly does virtue command reſpect even in its adverſaries, and ſuch is the power of meekneſs in diſarming the fierceſt tyrants. St. Otho joined always with the functions of his charge the exerciſes of an interior life, in which he was an admirable proficient. He made many pious foundations, calling them inns which we erect on our road to eternity.

Boleſlas IV. duke of Poland, ſon of that Boleſlas who had married the ſiſter of Henry IV. having ſucceeded his elder brother Ladiſlas II. and conquered part of Pomerania, intreated St. Otho to undertake a miſſion among the idolaters of that country. The good biſhop having ſettled his own dioceſs in good order, and obtained of pope Honorius II. a commiſſion for that purpoſe, took with him a conſiderable number of zealous prieſts and catechiſts, and paſſed through Poland into Pruſſia, and thence into eaſtern Pomerania. He was met by Uratiſlas II. duke of Upper Pomerania, who received the ſacrament of baptiſm with the greateſt part of his people in 1124. St. Otho returned to Bamberg for Eaſter the following year, having appointed prieſts every where to attend the new converts, and finiſh the work he had ſo happily begun. The towns of Stetin and Julin, having again relapſed into idolatry, St. Otho with a ſecond bleſſing of pope Honorius II. returned into Pomerania in 1128, brought thoſe cities back to the faith, and through innumerable hardſhips and dangers carried the light of the goſpel into Noim, and other remote barbarous provinces. He returned again to the care

of his own flock, amidſt which he died the death of the ſaints on the 30th of June, 1139. He was buried on the 2d of July, on which day he is commemorated in the Roman martyrology. He was canonized by Clement III. in 1189. The rich ſhrine which contains his ſacred remains is preſerved in the electoral treaſury at Hanover. See *Theſaurus Reliquiarum Electoris Brunſwico-Luneburgenſis, folio*, printed at Hanover, in 1713. See alſo the accurate life of this ſaint in the latter editions of Surius, and in *Acta Sanctorum*, by the Bollandiſts, T. 1. Julii.

St. MONEGONDES, a Recluſe at Tours. She was a native of Chartres, and honourably married. She had two daughters, who were the objects of her happineſs and moſt ardent deſires in this world till God was pleaſed, in mercy towards her, to deprive her of them both by death. Her grief for this loſs was at firſt exceſſive, and by it ſhe began to be ſenſible that her attachment to them had degenerated into immoderate paſſion; though ſhe had not till then perceived the diſorder of a fondneſs which had much weakened in her breaſt the love of God, and the diſpoſition of perfect conformity to his holy will above all things and in all things. A fear of offending God obliged her to overcome this grief, and ſhe confeſſed the divine mercy in the cure of her inordinate affections which ſtood in need of ſo ſevere a remedy. However, reſolving to bid adieu to this tranſitory treacherous world, ſhe with her huſband's conſent, built herſelf a cell at Chartres, in which ſhe ſhut herſelf up, ſerving God in great auſterity, and aſſiduous prayer. She had no other furniture than a matt ſtrewed on the floor on which ſhe took her ſhort repoſe, and ſhe allowed herſelf no other ſuſtenance than coarſe oat-bread with water which was brought her by a ſervant. She afterward removed to Tours, where ſhe continued the ſame manner of life in a cell which ſhe built near St. Martin's. Many fervent women joining her, this cell grew into a famous nunnery, which has been ſince changed into a collegiate church of ſecular canons. St. Monegondes lived many years a model of

perfect ſanctity, and died in 570. She is named in the Roman martyrology.

The loſs of dear friends is a ſenſible affliction, under which ſomething may be allowed to the tenderneſs of nature. Inſenſibility is no part of virtue. The bowels of ſaints are always tender, and far from that falſe apathy of which the ſtoics boaſted. "I condemn not grief for the death of a friend, ſays St. Chryſoſtom, (1) but exceſs of grief... To mourn is a part of nature; but to mourn with impatience is to injure your departed friend, to offend God, and to hurt yourſelf. If you give thanks to God for his mercies and benefits, you glorify him, honour the deceaſed, and procure great advantages for yourſelf." Motives of faith muſt ſilence the cries of nature. "How abſurd is it to call heaven much better than this earth, and yet to mourn for thoſe who depart thither in peace," ſays the ſame father in another place (2).

St. OUDOCEUS, third biſhop of Landaff in England. This ſaint dedicated to God from his infancy by his parents, was reared in chriſtian principles under the inſpection of his uncle St. Theliau, biſhop of Landaff; and ſucceeded him in this ſee about the year 580 (*a*). Mauric, king of Glamorgan, held him in the higheſt veneration, and aſſiſted him in all his endeavours to promote the glory of God: being however excommunicated by the ſaint for aſſaſſinating a prince called Cynedu, he, by his humble ſubmiſſion and penance, was at length reſtored to the communion of the church. St. Oudoceus, dying about the end of the ſixth century, is mentioned in the Engliſh calendars on the 2d of July. See Uſher, Antiquit. Britan. p. 291; Whar-

(1) Serm. 5. de Laz. T. 1. p. 765. (2) S. Chryſ. l. 1. ad Vid. Junior. T. 1. p. 341.

(*a*) According to the Regiſters of Landaff quoted by Uſher, St. Oudoceus was ſon of Budic II. prince of Cornwall in Armorica; and was committed to the care of St. Theliau, when he removed to Armorica. But Uſher is miſtaken, as he dates this fact at 596. For we learn from St. Gregory of Tours that Thierri, ſon of Budic, was made prince of Cornwall in 577, and that his father was dead a long time before.

ton, Anglia Sacra, T. 2. p. 669; Alford, in Annal. and Lobineau, Vies des SS. de Bretagne, p. 89.

JULY III.

St. PHOCAS, Gardener, M.

From his panegyric written by St. Aſterius, and another by St. Chryſoſtom, T. 2. ed. Ben. p. 704. Ruinart, p. 627.

A. D. 303.

ST. PHOCAS, dwelt near the gate of Sinope, a city of Pontus, and lived by cultivating a garden, which yielded him an handſome ſubſiſtence, and wherewith plentifully to relieve the indigent. In his humble profeſſion he imitated the virtue of the moſt holy anchorets, and ſeemed in part reſtored to the happy condition of our firſt parents in Eden. To prune the garden without labour and toil was their ſweet employment and pleaſure. Since their ſin, the earth yields not its fruit, but by the ſweat of our brow. But ſtill no labour is more uſeful or neceſſary, or more natural to man, and better adapted to maintain in him vigour of mind or health of body than that of tillage; nor does any other part of the univerſe rival the innocent charms which a garden preſents to all our ſenſes, by the fragrancy of its flowers, by the riches of its produce, and the ſweetneſs and variety of its fruits; by the melodious concert of its muſicians, by the worlds of wonders, which every ſtem, leaf and fibre, exhibit to the contemplation of the inquiſitive philoſopher, and by that beauty and variegated luſtre of colours which clothe the numberleſs tribes of its ſmalleſt inhabitants, and adorn its ſhining landſcapes, vying with the brighteſt ſplendor of the heavens, and in a ſingle lilly ſurpaſſing the dazzling luſtre with which Solomon was ſurrounded on his throne in the midſt of all his glory. And what a field for contemplation does a garden offer to our view in every part, raiſing our ſouls to God in raptures of love and praiſe, ſtimulating us to fervour, by the fruit-

fulneſs with which it repays our labour, and multiplies the ſeed it receives; and exciting us to tears of compunction for our inſenſibility to God by the barrenneſs with which it is changed into a frightful deſert, unleſs ſubdued by aſſiduous toil! Our ſaint joining prayer with his labour, found in his garden itſelf an inſtructive book, and an inexhauſted fund of holy meditation. His houſe was open to all ſtrangers and travellers who had no lodging in the place, and after having for many years moſt liberally beſtowed the fruit of his labour on the poor, he was found worthy alſo to give his life for Chriſt. Though his profeſſion was obſcure, he was well known over the whole country by the reputation of his charity and virtue.

When a cruel perſecution, probably that of Dioclesian in 303, was ſuddenly raiſed in the church. Phocas was immediately impeached as a Chriſtian, and ſuch was the notoriety of his pretended crime that the formality of a trial was ſuperſeded by the perſecutors, and executioners were diſpatched with an order to kill him on the ſpot wherever they ſhould find him. Arriving near Sinope, they would not enter the town, but ſtopping at his houſe without knowing it, at his kind invitation they took up their lodging with him. Being charmed with his courteous entertainment they at ſupper diſcloſed to him the errand upon which they were ſent, and deſired him to inform them, where this Phocas could be moſt eaſily met with. The ſervant of God, without the leaſt ſurpriſe, told them he was well acquainted with the man, and would give them certain intelligence of him next morning. After they were retired to bed he dug a grave, prepared every thing for his burial, and ſpent the night in diſpoſing his ſoul for his laſt hour. When it was day he went to his gueſts, and told them Phocas was found, and in their power whenever they pleaſed to apprehend him. Glad at this news, they enquired where he was. "He is is here preſent," ſaid the martyr: "I myſelf am the man." Struck at his undaunted reſolution, and at the compoſure of his mind, they ſtood a conſiderable time as if they had been motionleſs, nor could they at firſt

think of imbruing their hands in the blood of a perſon in whom they diſcovered ſo heroic a virtue, and by whom they had been ſo courteouſly entertained. He indirectly encouraged them ſaying, that as for himſelf, he looked upon ſuch a death as the greateſt of favours, and his higheſt advantage. At length recovering themſelves from their ſurpriſe, they ſtruck off his head. The Chriſtians of that city after peace was reſtored to the church, built a ſtately church which bore his name, and was famous over all the Eaſt. In it were depoſited his ſacred relicks, though ſome portions of them were diſperſed in other churches.

St. Aſterius, biſhop of Amaſea about the year 400, pronounced the panegyric of this martyr, on his feſtival, in a church, probably near Amaſea, which poſſeſſed a ſmall part of his remains. In this diſcourſe (1) he ſays, "that Phocas from the time of his death was become a pillar and ſupport of the churches on earth, he draws all men to his houſe; the highways are filled with perſons reſorting from every country to this place of prayer. The magnificent church which (at Sinope) is poſſeſſed of his body, is the comfort and eaſe of the afflicted, the health of the ſick, the magazine plentifully ſupplying the wants of the poor. If in any other place, as in this, ſome ſmall portion of his relicks be found, it alſo becomes admirable, and moſt deſired by all Chriſtians." He adds, that the head of St. Phocas was kept in his beautiful church in Rome, and ſays, "The Romans honour him by the concourſe of the whole people in the ſame manner they do Peter and Paul." He bears teſtimony that the ſailors in the Euxine, Ægean and Adriatic ſeas, and in the ocean, ſing hymns in his honour, and that the martyr has often ſuccoured and preſerved them; and that the portion of gain which they in every voyage ſet apart for the poor is called Phocas's part. He mentions that a certain king of barbarians had ſent his royal diadem ſet with jewels, and his rich helmet a preſent to the church of St. Phocas, praying the martyr to offer it to the Lord in thankſgiv-

(1) P. 178. ed. Combefis.

ing for the kingdom which his divine majeſty had beſtowed upon him. St. Chryſoſtom received a portion of the relicks of St. Phocas, not at Antioch, as Baronius thought, and as Fronto le Duc, and Baillet doubt, but at Conſtantinople, as Montfaucon demonſtrates. (12) On that ſolemn occaſion the city kept a great feſtival two days, and St. Chryſoſtom preached two ſermons, only one of which is extant. (13) In this he ſays, that the emperors left their palaces to reverence theſe relicks, and ſtrove to ſhare with the reſt in the bleſſings which they procure men. The emperor Phocas built afterward another great church at Conſtantinople in honour of this martyr, and cauſed a conſiderable part of his relicks to be tranſlated thither. The Greeks often ſtyle St. Phocas hiero-martyr, or ſacred martyr, which epithet they ſometimes give to eminent martyrs who were not biſhops, as Ruinart demonſtrates againſt Baronius.

ON THE SAME DAY.

St. GUTHAGON, Recluſe. He was an Iriſhman of royal blood who forſaking the world to labour in ſecuring eternal happineſs, led a penitential contemplative life at Ooſtkerk, near Bruges in Flanders, with B. Gillon, an individual companion. He was famed for his eminent ſanctity, atteſted by miracles after his death. His ſhrine is there held in veneration, and a chapel built in his honour. He is ſaid to have lived in the eighth century. Gerard biſhop of Tournay tranſlated the relicks of this ſaint on the 3d of July 1059, in the preſence of the abbots of Dun, Oudenbourg, and Ecec-kout; and on the 1ſt of October, 1444, they were viſited by Nicholas, ſuffragan biſhop of Tournay. See Colgan in MSS. and Molanus, p. 136.

St. GUNTHIERN, Abbot in Britany. This ſaint flouriſhed in the ſixth century. He was a prince in Wales, which he left in his youth, and retired into Armorica to live a recluſe. He ſtopt at the iſle of Groie, which is about a league from the mouth of the

(12) Not. ib. T. 2. p. 704 Op. S. Chryſ. (13) T. 2. ed. Ben. p. 704.

Blavet. Grallon was then lord of the iſle, and was ſo edified at his converſation, that he beſtowed on him, for founding a monaſtery, the land between the confluence of the rivers Iſol and Ellè. For which reaſon even to this day, the abbey is called Kemperle, which in the old Britiſh language ſignifies the Conflux of Ellè. One year that a prodigious ſwarm of inſects devoured the corn, Guerech I. count of Vannes, dreading a famine, deputed three perſons of quality to engage the ſaint's prayers to God for turning away the ſcourge. Gunthiern ſent him water, which he had bleſſed, which he deſired to be ſprinkled over the fields, and the inſects were deſtroyed. The count, in gratitude for this extraordinary bleſſing, gave him the land near the river Blavet, which was then called Vernac; but is now known by the name of Hervegnac, or Chervegnac. The ſaint, it is thought, died at Kemperle. During the incurſions of the Normans, his body was concealed in the iſle of Groie. It was diſcovered in the eleventh century, and brought to the monaſtery of Kemperle, (*a*) which now belongs to the Benedictin Order. St. Gunthiern is patron of this abbey as well as of many other churches and chapels in Britany. He is mentioned in antient calendars on the 29th of June, but the modern place his feaſt on the 3d of July. See Lobineau, Vies de SS. de Bretagne, p. 49.

St. BERTRAN, (*b*) Biſhop of Mans. He ſeems to have been born in Poitou, and having dedicated himſelf to the ſervice of the church, he received the tonſure in the city of Tours. St. Germain, biſhop of Paris, invited him to his dioceſs, formed him to virtue, and, in token of eſteem for his merit, made him his archdeacon. After the death of Baldegiſil, an unworthy prelate, who ſought only to enrich himſelf by the ſpoils of his church, St. Bertran was choſen his ſucceſſor, in the dioceſs of Mans, in 586. At firſt

(*a*) The abbey of Kemperle is three leagues from Port-Louis and eight from Quimper.

(*b*) In Latin Berti-Chramnus, Bertrannus; not Betrandus.

he met ſome oppoſition from the corrupt manners of his people, but zealous endeavours to reſtore them to virtue had ſoon the deſerved ſucceſs. By his prudence he ſaved the ſtate from a war which threatened it from Waroc and Windimacle, princes of Britany. He was called to the court of Gontran king of Orleans and Burgundy, to negotiate certain intereſting matters regarding the church. He built, endowed, and repaired a great number of hoſpitals and churches. His will, which he made in 615, is an eſteemed piece of church-antiquity. In it are many conſiderable legacies to churches and monaſteries. But what is ſingularly remarkable, we ſee by it, that the holy biſhop enjoyed on every occaſion the favour and protection of Fredegonda. During the troubles occaſioned by the civil wars in France, St. Bertran was three ſeveral times baniſhed from his dioceſs. This introduced many diſorders among his people, which he happily removed with the aſſiſtance of Clotaire, who after long ſtruggles at length united to his kingdom, thoſe of Burgundy and Auſtraſia. It is believed that he died the 30th of June 623. But he is honoured on the 3d of July, being the day on which his relicks were tranſlated. See St. Gregory of Tours, Hiſt. l. 8. c. 39. and l. 9. c. 18; and the ſaint's will publiſhed with excellent notes by Papebroke, 6 Jun. and Baillet, under the 3d of July.

JULY IV.

St. ULRIC, Biſhop of Auſburg, C.

From his accurate life written by Gerard of Auſburg, in Mabillon Sæc. 2. Ben. &c. See the Bollandiſts.

A. D. 973.

ST. ULRIC or UDALRIC, was ſon of count Hucbald, and of Thietberga, daughter of Burchard, one of the firſt dukes of Higher Germany. He was born in 893, and was educated from ſeven years of age in the abbey of St. Gal. Guiborate, a holy virgin who

lived a recluſe near that monaſtery, foretold him that he ſhould one day be a biſhop, and ſhould meet with ſevere trials, but exhorted him to courage and conſtancy under them. So delicate and tender was the complexion of the young nobleman that all who knew him judged he could never live long. But regularity and temperance preſerved a life, and ſtrengthened a conſtitution which exceſſive tenderneſs of parents, care of phyſicians, and all other arts would probably have the ſooner worn out and deſtroyed: which cardinal Lugo ſhews to have often happened by ſeveral inſtances in auſtere religious Orders. (1) The recovery of the young count was looked upon as miraculous. As he grew up, his ſprightly genius, his innocence and ſincere piety, and the ſweetneſs of his temper and manners charmed the good monks; and he had already made a conſiderable progreſs in his ſtudies when his father removed him to Auſburg, where he placed him under the care of Adalberon biſhop of that city. The prelate, according to the cuſtom of thoſe times, made him his chamberlain when he was only ſixteen years old, afterward promoted him to the firſt orders, and inſtituted him to a canonry in his cathedral. The young clergyman was well appriſed of the dangers, and inſtructed in the duties, of his ſtate, which he ſet himſelf with all his ſtrength faithfully to diſcharge. Prayer and ſtudy filled almoſt all his time, and the poor had much the greateſt ſhare in his revenues. During a pilgrimage which he made to Rome, this biſhop died, and was ſucceeded by Hiltin. After his return he continued his former manner of life, advancing daily in fervour and devotion, and in the practices of humility and mortification. He was moſt ſcrupulouſly careful to ſhun as much as poſſible the very ſhadow of danger, eſpecially with regard to temptations againſt purity, and it was his uſual ſaying to others: "Take away the fuel, and you take away the flame."

Hiltin dying in 924, Henry *the Fowler*, king of Germany, nominated our ſaint, who was then thirty-one years of age, to the biſhopric of Auſburg, and he was

(1) Lugo in Decal. See Leſſ. l. de Valetud.

conſecrated on Holy Innocents day. The Hungarians and Sclavonians had lately pillaged that country, murdered the holy recluſe St. Guiborate, whom the Germans honour as a martyr, plundered the city of Auſburg, and burnt the cathedral. The new biſhop not to loſe time, built for the preſent a ſmall church, in which he aſſembled the people, who in their univerſal diſtreſs ſtood in extreme need of inſtruction, comfort and relief: all which they found ſo abundantly in Ulric, that every one thought all the calamities they had ſuffered, ſufficiently repaired by the happineſs they enjoyed in poſſeſſing ſuch a paſtor. He excuſed himſelf from attending the court, knowing of what importance the preſence of a biſhop is to his flock, for which he is to give a ſevere account to God. The levying and care of his troops, which in quality of prince of the empire he was obliged to ſend to the army, he intruſted to a nephew, devoting himſelf entirely to his ſpiritual functions. He roſe every morning at three o'clock to aſſiſt with his canons at matins and lauds: after which he recited the pſalter, litany and other prayers. At break of day he ſaid in choir the office for the dead, and prime, and was preſent at high maſs. After Tierce and long private devotions he ſaid maſs. He only left the church after None, and then went to the hoſpital, where he comforted the ſick, and every day waſhed the feet of twelve poor people, giving to each of them a liberal alms. The reſt of the day he employed in inſtructing, preaching, viſiting the ſick, and diſcharging all the duties of a vigilant paſtor. He took his frugal meal only in the evening before Complin. In this the poor always ſhared with him, for whom and for ſtrangers meat was ſerved up, except on faſt-days, though he never touched it himſelf. He allowed himſelf very little time for ſleep, lay on ſtraw and never uſed any linen. In Lent he redoubled his auſterities and devotions. He made every year the viſit of his whole dioceſs, and held a ſynod of his clergy twice a year. Upon the death of Henry I. Otho I. ſucceeded in the kingdom of Germany, between whom and his unnatural ſon Luitolf, a civil war broke

out. St. Ulric ſtrenuouſly declared himſelf againſt the rebels, who on that account haraſſed and plundered his dioceſs. But Arnold count palatine being ſlain before the walls of Ratiſbon, St. Ulric obtained the king's pardon for his ſon and the reſt of the rebels.

The ſaint had fenced the city of Auſburg with ſtrong walls, and erected ſeveral fortreſſes to ſecure the people from the inroads of barbarians. This was a precaution of the utmoſt importance. For the Hungarians made a ſecond incurſion, and laid ſiege to Auſburg. The good paſtor continued in prayer, like Moſes on the mountain, for his people, whom he convened in frequent proceſſions and devotions. His prayers were heard, and the barbarians being ſeized with a ſudden panic fear raiſed the ſiege, and fled in great confuſion. They were met and cut to pieces by Otho, who, in 962, was crowned emperor by the pope. St. Ulric rebuilt his cathedral in a ſtately manner, and dedicated it again to God in honour of St. Afra the celebrated patroneſs of Auſburg, in which city ſhe received the crown of martyrdom in the perſecution of Diocleſian. She is commemorated on the 5th of Auguſt. The ſaint earneſtly deſired to reſign his biſhopric, and retire to the monaſtery of St. Gal ſometime before his death; but met with too great oppoſition. He made a ſecond journey of devotion to Rome, and was received with extraordinary marks of eſteem by the pope, and at Ravenna by the emperor and his pious empreſs. Otho I. died in May 973, and from that time the ſaint's health began ſenſibly to decline. During his laſt ſickneſs he redoubled his fervour. In his agony he cauſed himſelf to be laid on aſhes bleſſed and ſtrewed on the floor in the form of a croſs, in which poſture he died amidſt the prayers of his clergy, on the 4th of July, 973, being about fourſcore years old, and having been biſhop 50 years. He was buried in the church of St. Afra, which at preſent bears his name. His ſanctity was atteſted by miracles, and he was canonized by pope John XV. in 993.

The ſaints living by faith had recourſe to God in all their actions, and by that means drew down his bleſſing

on their undertakings. It was the ſaying of a great man, that perſons who expoſe themſelves to many dangers and ſins, often meet with temporal miſcarriages, (2) like the Iſraelites when they were deceived by the Gabaonites, becauſe they neglect to recommend their enterpriſes to God by fervent prayer, and to conſult his will.

On the same Day.

St. Odo, Archbiſhop of Canterbury, C. He was born in the province of the Eaſt-Angles of noble Daniſh parents, who, about the year 870, had accompanied Inguar and Hubba in their barbarous expedition, and had acquired a peaceable plentiful ſettlement in that part of England. Odo from a child loved the Chriſtian religion, frequented the churches, and often ſpoke with honour of Chriſt to his parents: for which he was frequently ſeverely chaſtiſed by them, and at length diſinherited and turned out of doors. The young nobleman rejoicing to ſee himſelf naked, and found worthy to ſuffer ſomething for God, choſe him for his inheritance; and fearing leſt by ſloth he ſhould loſe the advantages he had already gained, reſolved to give himſelf wholly to God, and embrace an eccleſiaſtical ſtate. He was enabled to perform his ſtudies by the liberality of the moſt noble and virtuous duke Athelm, who ſeems to have been ſon of the ealderman Athelm, who in the reign of king Ethelwulf, being aſſiſted by the Dorſetſhire men, had defeated the Danes near Portland, in 838. The duke or governor Athelm, was one of the principal noblemen of England in the reign of king Alfred, and in the Saxon annals is ſtyled ealderman of Wiltſhire. Being a moſt religious man he was much taken with the piety of Odo. In 887, he made a devout pilgrimage to Rome, and carried thither the alms of king Alfred and of the Weſt-Saxons, as the Saxon annals teſtify. He had before that time procured Odo to be ordained prieſt, and made uſe of him for his confeſſarius, as did many others who belonged to the court. He re-

(2) Joſ. ix. 14.

cited every day the church office with him, as it was then cuſtomary for pious perſons among the laity to do. Our ſaint accompanied him to Rome in quality of chaplain. On the road this nobleman fell ſick of a fever, which in ſeven days reduced him almoſt to extremity. But Odo after praying for him, preſented him a glaſs of wine, on which he had made the ſign of the croſs, bidding him have an entire confidence in God. Athelm had no ſooner drank the glaſs, than he found himſelf perfectly cured, and able to get on horſe-back. Athelm died in 898.

Odo continued to be careſſed as much as ever, and was often employed by the kings Alfred, and his ſon Edward the Elder, who began his reign in 901. King Alfred had by his wiſdom and proweſs raiſed the Engliſh monarchy to the higheſt pitch of grandeur, and the Danes who from the time of the martyrdom of St. Edmund, were poſſeſſed of part of Northumberland, and of the kingdom of the Eaſt-Angles, were confined within thoſe territories, and reſtrained in the Eaſtern provinces from making inroads by the famous ditch running from the northern fens to the river Ouſe, and into Suffolk, ſeparating Mercia and the kingdom of the Eaſt-Angles, called at this day, from a town of that name, Reech-dyke, and by the common people Devil's-dyke. This great ditch mentioned by the Saxon annals in the reign of Edward the Elder, ſeems made about this time. When the Danes broke the truce, king Edward entirely ſubdued them in the country of the Eaſt-Angles: he alſo defeated the Scots, Cumbrians and Welch. He built towns and fortreſſes in many parts of the kingdom, as Ethelred earl of Mercia, and after his death his courageous and virtuous widow Ethelfleda, daughter to king Alfred, did in the middle counties. But nothing reflects greater honour on the name of this king, and on his wiſe counſellors than the body or code of laws which he added to thoſe of his father Alfred, (1) in enacting

(1) See theſe laws in Spelman Conc. T. 1. and Wilkins Conc. Brit. T. 1.

which the Daniſh king of the Eaſt-Angles Guthrun, or rather Guthrun's ſucceſſor, Eoric, concurred. In theſe laws only pecuniary fines are preſcribed for theft, and moſt other crimes: for which capital puniſhments were not generally inſtituted before the thirteenth century. Edward the Elder reigned twenty-four years, and dying in 925, was buried in the monaſtery which his father Alfred had founded at Wincheſter.

Athelſtan, his eldeſt ſon, reigned fourteen years with great prudence and valour. His father Edward having extinguiſhed the kingdom of the Danes among the Eaſt-Angles, Athelſtan expelled them out of Northumberland; obliged the Welch to pay him a conſiderable annual tribute; and, in 938, vanquiſhed alſo the Scots. For their king Conſtantine protecting the Danes in Northumberland, under their laſt king Guthfrith, and his ſon Anlaff, drew on himſelf the arms of king Athelſtan, who marched with his victorious army to the very north of Scotland in 934, as William of Malmeſbury relates. In the ſame year Conſtantine invaded England with a great army of Scots, Danes and Iriſh, another Anlaff, king of Dublin, and ſome of the Weſtern Iſlands, coming over to his aſſiſtance. Athelſtan met them at Brunanburgh, a place at preſent unknown, near the Humber, and with his valiant Weſt-Saxons attacking Anlaff, whilſt his couſin Turketil, at the head of the Londoners, fell on the Scots, he gained a moſt complete victory, which he aſcribed to the interceſſion of St. John of Beverley. Having on the other ſide driven the Welch out of Exeter he founded there a noble monaſtery, which was afterward made the cathedral when the biſhopric was removed from Crediton to that city. Alfred of Beverley calls Athelſtan the firſt monarch of all England, though out of modeſty he never aſſumed that title, but left it to his brother Edred to take. For after the extinction of the Daniſh kingdom in Northumberland, and the death of Ethelfleda, counteſs of Mercia, there remained no petty ſovereign in his dominions, which had always been the caſe from Egbert to his time. Athelſtan alſo ſubdued the Welch and the

Scots, and according to our hiſtorians made not only the former, but likewiſe the latter tributary, though this the Scottiſh writers deny with regard to their country. King Athelſtan was a greater lover of peace, piety and religion: he was devout, affable to all, learned himſelf, and a patron of learned men; and he was as much admired and beloved by his ſubjects for his humility and humanity, as he was feared by enemies and rebels for his military ſkill and invincible courage. He framed many good laws, in which he inflicted chiefly pecuniary penalties for crimes; for which purpoſe he fixed for every offence, a value or price according to every one's rank and eſtate. This great king repoſed an entire confidence in the prudence and ſanctity of his chaplain, and not content to make uſe of his counſels in his moſt weighty concerns, he carried him with him in his war, that he might always animate himſelf to virtue by his example and holy advice. The kingdom of the Weſt-Saxons was for ſome time all compriſed under the dioceſs of Winchester, till in the reign of king Ina, about the year 705, the ſee of Shirburne was erected, and in 905, that of Wilton for Wiltſhire, though theſe two ſees were again united and fixed at Saliſbury in 1046. King Athelſtan about the beginning of his reign procured St. Odo to be choſen ſecond biſhop of Wilton, according to Le Neve's Faſti, though ſome ſay of Shirburne. Nevertheleſs, the ſaint was obliged often to attend the king, and was preſent at the great battle of Brunanburgh, againſt the Danes, Scots and Iriſh, in which Athelſtan being attacked by Anlaff, and almoſt ſurrounded by enemies, having alſo broken or loſt his ſword, called aloud for help. St. Odo ran in upon this occaſion, and firſt diſcovered to the king a ſword hanging by his ſide, which was thought to have been ſent from heaven, with which, animated by the ſaint, he gained one of the moſt glorious and advantageous victories that ever was won by the Engliſh nation.

Athelſtan dying in 941, left the crown to his brother Edmund, at that time only eighteen years of age.

This prince reduced a ſecond time the Northumbers and Anlaff the Dane, who had again revolted; and governed by the wiſe counſels of St. Odo, he enacted many wholeſome laws, eſpecially to prevent family feuds and murders. By one of theſe it is ordained that if ſeveral thieves combine together, the eldeſt ſhall be hanged, the reſt whipped thrice. This ſeems the firſt law by which robbery was puniſhed in England by death. This king was religious and valiant, and being a judge of men repoſed an entire confidence in St. Odo, who, in 942, was tranſlated to the metropolitan ſee of Canterbury. The ſaint had conſented to his firſt promotion with great reluctance. But he oppoſed the ſecond a long time with a dread which ſaints are uſually filled with on ſuch occaſions. He alleged firſt, his unworthineſs, ſecondly the canons againſt tranſlations, and thirdly, that he was no monk. His two firſt difficulties were overruled; and as to the third, he at length conſented to receive the Benedictin habit from the hands of the abbot of Fleuri, now St. Bennet's on the Loire, a houſe then famous for its regularity. The abbot was therefore invited into England for this purpoſe, or according to others, St. Odo travelled to Fleuri, and received the habit from his hands; after which he was inſtalled archbiſhop. King Edmund was aſſaſſinated by Leof, an outlawed thief, who had inſolently ſeated himſelf at the king's table, in a great banquet which the king gave on the feaſt of St. Auſtin, archbiſhop of Canterbury, in 948.

Edmund left two ſons very young, Edwi and Edgar, but was ſucceeded by his brother Edred, in whoſe days happened the following miracle related by Eadmer in his exact life of our ſaint; alſo by William of Malmeſbury, and the chronicles of the church of Canterbury, quoted in Parker's Britiſh antiquities, and Du Pin. (2) Some of the clergy at Canterbury being tempted to doubt of the real preſence of Chriſt's body in the holy Euchariſt, St. Odo begged by his prayers that God would be pleaſed mercifully to demonſtrate

(2) Cent. 10.

to them the truth of this ſacred myſtery. And at this petition, whilſt he was ſaying maſs in his cathedral, at the breaking of the hoſt, blood was ſeen by all the people diſtilling from it into the chalice; the ſaint called up to the altar thoſe who laboured under the temptation before mentioned, and others then preſent to bear witneſs to the miracle. Full of gratitude they afterwards celebrated with their archbiſhop a ſolemn thankſgiving for this wonderful miracle in which Chriſt had manifeſted himſelf viſible in the fleſh to their corporal eyes. King Edred died in 955, after a lingering illneſs, which he ſanctified by the moſt edifying patience, and acts of devotion, having reigned nine years and an half. He took the title of King of Great Britain, as he ſtyles himſelf in a charter which he gave to the abbey of Croyland, recited by Ingulphus. In another given to the abbey of Reculver (3) he calls himſelf, *Monarch of all England.*

Edwi, the eldeſt ſon of king Edmund, ſucceeded next to the throne, and was crowned at Kingſton, by St. Odo. But being a youth abandoned to exceſſive luſt, after the coronation dinner he left his biſhops and nobles to go to his miſtreſs Ethelgiva, who was his own near relation. St. Dunſtan, then abbot of Glaſtenbury, reproved him by order of St. Odo, but was baniſhed by the tyrant, and the monks turned out of Glaſtenbury, and many other monaſteries. St. Odo exerted his zeal againſt the adultereſs, but the king repaired to Glouceſter, when ſhe fled to that city. The enormities of his reign ſtirred up the Mercians and Northumbers to take up arms againſt him, and to crown his younger brother Edgar. Edwi retained the kingdom of the Weſt-Saxons till his death, which happened in 959, according to Florence of Worceſter, and Laud's copy of the Saxon annals.

Edgar exceedingly honoured St. Odo, recalled St. Dunſtan, and advanced him to the biſhopric of Worceſter. He reigned about ſixteen years in uninterrupted peace and proſperity, till his death in 975, beloved by all his ſubjects, and revered by foreigners.

(3) Extant in Monaſt. Anglic. App. Vol. I.

William of Malmeſbury and Florence of Worceſter mention his two great fleets, ſaid to have conſiſted of three thouſand ſix hundred ſhips, with which he yearly ſcoured the Britiſh ſeas; and he had ſix or eight petty kings often to wait on him, namely, Keneth of the Scots, Malcolm of Cumberland, Maccuſe, lord of Man and the iſles, and five princes of Wales, who all rowed his galley from Cheſter, down the river Dee. Theſe princes of Wales were the ſucceſſors of Howel Dha, the wiſe legiſlator and powerful prince of all Wales. (*a*) King Edgar's ſalutary laws are chiefly to be aſcribed to St. Odo and St. Dunſtan. This great king, by the direction of theſe holy men ſet himſelf earneſtly to repair the damages which the church and ſtate had received under the tyranny of his brother.

St. Odo, never intermitted the daily inſtruction of his clergy and flock, notwithſtanding his great age, and ſtrenuouſly laboured to advance daily in the divine love. He died in 961. His relicks, when his ſhrine was plundered at the change of religion, ſeem to have been depoſited under a ſmall tomb which is ſeen at this day in the ſame place where the ſhrine formerly ſtood. His name was famous in our Engliſh martyrologies. For his virtue he was uſually ſtyled whilſt living, *Odo ſe gode*, that is, in the Saxon language, *Odo the Good*. The Conſtitutions of St. Odo ſeem charges delivered by him to the clergy. (3) The laws of the kings Athelſtan, Edmund and Edgar, are part laws of the ſtate, part of the church. They were enacted in general aſſemblies or ſynods, and are for the moſt part to be aſcribed to St. Odo. See Matthew of Weſtminſter, Florence of Worceſter, and the life of St. Odo, written, not by Oſbern, the famous monk of Canterbury in 1070, as Mabillon conjectured, Sæc. Ben. V. p. 203. but by Eadmer, the diſciple of S. Anſelm, in 1121, as Henry Wharton demonſtrates in his preface, Vol. 2. p. 10. *Anglia Sacra*. The life

(4) See Inett, Hiſtory of the Church of England, T. 1.

(*a*) The Welch laws of Howel Dha, that is, Howel *the good*, are publiſhed by Dr. Wotton, in folio, 1735.

of St. Odo written by Oſbern, and quoted by William of Malmeſbury, ſeems no where to be extant. The hiſtory of St. Odo is compiled by Ericus Pantopidanus in his *Geſta Danorum extra Daniam.* Hafniæ, 1740. T. 2. Sect. 2. §. 8. p. 157.

St. SISOES or SISOY, Anachoret in Egypt. After the death of St. Antony, St. Siſoes was one of the moſt ſhining lights of the Egyptian deſerts. He was an Egyptian by birth. Having quitted the world from his youth, he retired to the deſert of Scete, and lived ſome time under the direction of abbot Hor. The deſire of finding a retreat yet more unfrequented induced him to croſs the Nile, and hide himſelf in the mountain, where St. Antony died ſome time before. The memory of that great man's virtues being ſtill freſh wonderfully ſupported his fervour. He imagined he ſaw him and heard the inſtructions he was wont to deliver to his diſciples; and he ſtrained every nerve to imitate his moſt heroic exerciſes: the auſterity of his penance, the rigour of his ſilence, the almoſt unremitting ardour of his prayer, inſomuch that the reputation of his ſanctity became ſo illuſtrious as to merit the full confidence of all the neighbouring ſolitaries. Some even came a great diſtance to be guided in the interior ways of perfection; and in ſpight of the pains he took he was forced to ſubmit his love of ſilence and retreat to the greater duty of charity. He often paſſed two days without eating, and was ſo rapt in God, that he forgot his food, ſo that it was neceſſary for his diſciple Abraham to remind him that it was time to break his faſt. He would ſometimes be even ſurpriſed at the notice, and contend that he had already made his meal: ſo ſmall was the attention he paid to the wants of his body. (1) His prayer was ſo fervent that it often paſſed into extaſy. At other times his heart was ſo enflamed with divine love, that ſcarce able to ſupport its violence, he only obtained relief from his ſighs, which frequently eſcaped without his knowledge, and even againſt his will. (2) It

(1) Roſweide, Vit. Patr. l. 5. lib. 4. n. 38. (2) Ibid. l. 6. lib. 2. n. 14.

was a maxim with him, that a ſolitary ought not to chuſe the manual labour which is moſt pleaſing to him. (3) His ordinary work was making baſkets. He was tempted one day, as he was ſelling them, to anger: inſtantly he threw the baſkets away and ran off. By efforts like theſe to command his temper, he acquired a meekneſs which nothing could diſturb. His zeal againſt vice was without bitterneſs. And when his monks fell into faults, far from affecting aſtoniſhment, or the language of reproach, he helped them to riſe again with a tenderneſs truly paternal. (4) When he once recommended patience and the exact obſervance of rules, he told the following anecdote. "Twelve monks, benighted on the road, obſerved that their guide was going aſtray. This for fear of breaking their rule of ſilence they forbore to notice, thinking within themſelves that at day break he would ſee his miſtake and put them in the right road. Accordingly, the guide diſcovering his error, with much confuſion was making many apologies; when the monks being now at liberty to ſpeak, only ſaid with the greateſt good humour, "Friend, we ſaw very well, that you went out of your road; but we were then bound to ſilence." The man was ſtruck with aſtoniſhment, and very much edified at this anſwer expreſſive of ſuch patience, and ſtrictneſs of obſervance. (5)

Some Arians had the impudence to come to his mount, and utter their hereſy before his diſciples. The ſaint inſtead of an anſwer deſired one of the monks to read St. Athanaſius's treatiſe againſt Arianiſm, which at once ſtopt their mouths and confounded them. He then diſmiſſed them with his uſual good temper. St. Siſoes was ſingularly devoted to humility: and in all his advices and inſtructions to others, held conſtantly before their eyes this moſt neceſſary virtue. A recluſe ſaying to him one day; "Father, I always place myſelf in the preſence of God;" he replied: "It would be much more your advantage,

(3) Cotelier. Monum. Gr. p. 675. (4) Cotelier. ib. p. 670. Roſweide, l. 3. p. 103. (5) Cotelier. ib. p. 672.

to place yourſelf below every creature, in order to be ſecurely humble." Thus while he never loſt ſight of the divine preſence, it was ever accompanied with the conſciouſneſs of his own nothingneſs and miſery (6). "Make yourſelf little, ſaid he to a monk; renounce all ſenſual ſatisfactions, diſengage yourſelf from the empty cares of the world, and you will find true peace of mind (7)." To another, who complained that he had not yet arrived at the perfection of St. Antony, he ſaid: "Ah! if I had but one only of that great man's feelings, I would be all one flame of divine love (8)." Notwithſtanding his extraordinary mortifications, they appeared ſo trifling in his mind, that he called himſelf a ſenſual man, and would have every one elſe to be of the ſame opinion (9). If charity for ſtrangers ſometimes conſtrained him to anticipate dinner-hour, at another ſeaſon, by way of indemnification, he protracted his faſt, as if his body were indebted to ſo laudable a condeſcenſion (10). He dreaded praiſe ſo much, that in prayer, as was his cuſtom, with his hands lifted up to heaven, when ſometimes he apprehended obſervation, he would ſuddenly drop them down. He was always ready to blame himſelf, and ſaw nothing praiſeworthy in others which did not ſerve him for an occaſion to cenſure his own lukewarmneſs (11). On a viſit of three ſolitaries wanting inſtruction, one of them ſaid: "Father what ſhall I do to ſhun hell-fire?" He made no reply. "And for my part, added another, how ſhall I eſcape the gnaſhing of teeth, and the worm, that never dies?" "What alſo will become of me, concluded the third? for every time I think on outer darkneſs, I am ready to die with fear." Then the ſaint breaking ſilence, anſwered; "I confeſs that theſe are ſubjects which never employ my thoughts, and as I know that God is merciful, I truſt he will have compaſſion on me. You are happy, he added, and I envy your virtue. You ſpeak of the torments of hell, and your fears on this account muſt be powerful guards againſt the admiſſion of ſin.

(6) Roſweide, Vit. Patr. l. 5. lib. 15. n. 47. (7) Ibid. l. 5. lib. 1. n. 17. (8) Ibid. l. 5. lib. 15. n. 44. (9) Ibid. n. 46. (10) Ibid. l. 5. lib. 8. n. 15. (11) Ibid. l. 6. lib. 9. n. 5.

Alas! then, it is I ſhould exclaim, what ſhall become of me? I, who am ſo inſenſible as never even to reflect on the place of torments deſtined to puniſh the wicked after death? undoubtedly, this is the reaſon I am guilty of ſo much ſin." The ſolitaries retired much edified with this humble reply (12). The ſaint ſaid one time, "I am now 30 years praying daily that my Lord Jeſus may preſerve me from ſaying an idle word, and yet I am always relapſing." This could only be the language which humility dictates. For he was ſingularly obſervant of the times of retirement and ſilence and kept his cell conſtantly locked to avoid interruption, and always gave his anſwers to thoſe who aſked his advice in the feweſt words (13). The ſervant of God worn out with ſickneſs and old age, yielded at laſt to his diſciple Abraham's advice, and went to reſide a while at Clyſma, a town on the border or at leaſt in the neighbourhood of the Red ſea (14). Here he received a viſit from Ammon or Amun, abbot of Raithe, who obſerving his affliction for being abſent from his retreat, endeavoured to comfort him by repreſenting that his preſent ill ſtate of health wanted the remedies which could not be applied in the deſert. "What do you ſay, returned the ſaint with a countenance full of grief: was not the eaſe of mind I enjoyed there, every thing for my comfort?" He was not at eaſe till he returned to his retreat, where he finiſhed his holy courſe: the ſolitaries of the deſert aſſiſting at his agony heard him, as Rufinus relates, cry out; Behold! abbot Antony, the choir of prophets, and the angels come to take my ſoul." At the ſame time his countenance ſhone, and being ſometime interiorly recollected with God, he cried out anew: "Behold! our Lord comes for me." At the inſtant he expired his cell was perfumed with an heavenly odour (15). He died about the year 429, after a retreat of at leaſt 62 years in St. Antony's Mount. His feaſt is inſerted in the Greek menologies, on the 6th of July; and in ſome of the Latin calendars, on the 4th of the ſame month.

(12) Cotelier. ibid. p. 669. (13) Roſweide, Vit. Patr. l. 5. lib. 4. n. 39. & l. 6. lib. 3. n. 6. (14) Cotelier. p. 671. (15) Rufin. ap. Roſw. l. 3. n. 162.

See Roſweide, Cotelier, Tillemont, T. 12. p. 453. and the Bollandiſts ad diem 6 Julii, T. 2. p. 280.

This ſaint muſt not be confounded with two other SISOES, who lived in the ſame age. One ſurnamed the Theban, lived at Calamon in the territory of Arſinoe. Another had his cell at Petra. It is of Siſoes the Theban that the following paſſage is related, though ſome authors by miſtake have aſcribed it to St. Siſoes of Scete. A certain recluſe having received ſome offence, went to Siſoes to tell him, that he muſt have revenge. The holy old man conjured him to leave his revenge to God, to pardon his brother, and forget the injury he had received. But ſeeing that his advice had no weight with him, "at leaſt, ſaid he, let us both join in an addreſs to God;" then ſtanding up, he prayed thus aloud: "Lord, we no longer want your care of our intereſts, or your protection, ſince this monk maintains, that we can and ought to be our own avengers." This extraordinary petition exceedingly moved the poor recluſe, and throwing himſelf at the ſaint's feet he begged his pardon, proteſting that from that moment he would forget he had ever been injured (16). This holy man loved retirement ſo much, that he delayed not a moment even in the church after the maſs, to haſten to his cell. This was not to indulge ſelf-love or an affected ſingularity, but to ſhun the danger of diſſipation, and enjoy in ſilence and prayer the ſweet converſation of God. For at proper ſeaſons, eſpecially when charity required it, he was far from being backward in giving himſelf to the duties of ſociety. Such was his ſelf-denial, that he ſeldom or ever eat bread. However, being invited one time by the neighbouring ſolitaries to a ſmall repaſt, in condeſcenſion, and to ſhew how little he was guided by ſelf-will, obſerving that it would be agreeable, "I will eat, ſaid he, bread, or any thing you lay before me (17)." See Bulteau, Hiſt. Mon. d'Orient, l. 1. c. 3. n. 7. p. 56. Tillemont, T. 12. and Pinius one of the continuators of Bollandus, on the 6th of July.

(16) Roſweide, Vit. Patr. l. 5. lib. 16. n. 10. (17) Cotelier. T. 1. p. 678.

St. BERTHA, Widow, Abbeſs of Blangy, in Artois. She was daughter of count Rigobert and Urſana, related to one of the kings of Kent in England. In the 20th year of her age ſhe was married to Sigefroi, by whom ſhe had five daughters, two of whom Gertrude and Deotila, were ſaints. After her huſband's death, ſhe put on the veil in the nunnery, which ſhe had built at Blangy in Artois, a little diſtance from Heſdin. Her daughters Gertrude and Deotila followed her example. She was perſecuted by Roger, or Rotgar, who endeavoured to aſperſe her with king Thierri III. to revenge his being refuſed Gertrude in marriage. But this prince convinced of the innocence of Bertha, then abbeſs over her nunnery, gave her a kind reception, and took her under his protection. On her return to Blangy, Bertha finiſhed her nunnery, and cauſed three churches to be built, one in honour of St. Omer, another ſhe called after St. Vaaſt, and the third in honour of St. Martin of Tours. And then after eſtabliſhing a regular obſervance in her community, ſhe left St. Deotila abbeſs in her ſtead, having ſhut herſelf in a cell, to be employed only in prayer. She died about the year 725. A great part of her relicks are kept at Blangy (*a*). See Mabillon, Sec. 3. Ben. part. 1. p. 451; Bulteau, Hiſt. de l'Ordre de St. Benoit, T. 2. l. 4. c. 31. and Baillet on the 4th of July.

St. FINBAR, Abbot and Founder of a famous monaſtery in the iſle of Drimlen, between Kinſelech and Deſies. See Colgan in MSS. ad 4 Julii. He is not to be confounded with S. Finbar, the firſt biſhop of Corke, who is honoured on the 25th of September.

St. BOLCAN, Abbot, a diſciple of St. Patrick in Ireland. His relicks remain at Kilmore, i. e. *Great Cell*, where his monaſtery ſtood. See Colgan, ib.

(*a*) The monaſtery of Blangy was founded in 686. Having been deſtroyed during the incurſions of the Normans, it was rebuilt in the eleventh century, and given to the Religious of the Order of St. Benedict. It is ſtill in being.

JULY V.

St. PETER of Luxemburg, Cardinal, Biſhop of Metz, C.

From his life written by John de la Marche, his profeſſor in laws, the year after his death, with the notes of Pinius the Bollandiſt, Julij T. 1. p. 486. See alſo the bull of his beatification in Miræus, and a hiſtory of a great number of miracles wrought by his interceſſion and relicks in Pinius, ib. His life is compiled by a Celeſtine monk from original authentic MSS. kept in the houſes of the Celeſtines at Avignon, Paris, Nantes, &c. printed at Paris in 1681.

A. D. 1387.

THE moſt illuſtrious houſes of the dukes and counts of Luxemburg and St. Pol, not only have held for ſeveral centuries the firſt rank among the nobility of the Low-Countries, but vie with moſt royal families in Europe; the former having given five emperors to the Germans, ſeveral kings to Hungary and Bohemia, a queen to France, and innumerable renowned heroes, whoſe great actions are famous in the hiſtories of Europe and the Eaſt. But none of their exploits have reflected ſo great a luſtre on theſe families, as the humility of our St. Peter. He was ſon to Guy of Luxemburg, count of Ligny, and to Maud, counteſs of St. Pol; and was born at Ligny, a ſmall town in Lorrain, in the dioceſe of Toul, in 1369. He was nearly related to the emperor Wenceſlas, Sigiſmund king of Hungary, and Charles VI. king of France. He loſt his pious father at three years of age, and his moſt virtuous mother a year after; but his devout aunt, the counteſs of Orgieres, and counteſs dowager of St. Pol, (*a*) took care of his education, and made a prudent choice of moſt virtuous perſons whom ſhe placed about him. By the excellent example and precepts of his maſters, and the ſtrong impreſſions of an early grace he ſeemed formed by nature to perfect virtue. In his tender age the leaſt ſallies of the paſſions ſeemed rather

(*a*) She was widow of Guy of Chatillon, count of St. Pol, brother to Maud.

prevented than ſubdued; and his ardour in the purſuit of virtue ſo far ſurpaſſed the ordinary capacity of children of his tender age, that it was a matter of aſtoniſhment to all that knew him. His aſſiduity and fervour in prayer, his ſecret ſelf-denials, great abſtemiouſneſs, and above all his love of humility in an age when others are uſually governed only by the ſenſes, ſeemed a miracle of divine grace. He made a private vow of perpetual chaſtity before he was ſeven years of age, and he contrived by an hundred little artifices that no poor perſon ſhould ever be diſmiſſed, wherever he was, without an alms. At ten years of age he was ſent to Paris, where he ſtudied Latin, philoſophy, and the canon law. In the mean time his eldeſt brother Valeran, count of St. Pol, was taken priſoner by the Engliſh in a battle in which they defeated the French and Flemings in Flanders. Upon the news that his brother was made priſoner, and ſent to Calais, Peter in 1381 interrupted his ſtudies, went over to London, and delivered himſelf up a hoſtage for his brother, till his ranſom ſhould be paid. The Engliſh were charmed with his extraordinary virtue, and after he had ſtayed a year in London, generouſly gave him his liberty, ſaying his word was a ſufficient pledge and ſecurity for the ranſom ſtipulated. King Richard II. invited him to his court; but Peter excuſed himſelf, and haſtened back to Paris to his ſtudies. His watchings and faſts were very auſtere, and he made no viſits but ſuch as were indiſpenſable, or to perſons of extraordinary virtue, from whoſe converſation and example he might draw great ſpiritual advantage for the benefit of his own ſoul. With this view he often reſorted to Philip of Maiſiers, a perſon eminently endowed with the double ſpirit of penance and prayer, who having been formerly chancellor of the kingdoms of Jeruſalem and Cyprus, led for twenty-five years a retired life in the convent of the Celeſtines in Paris, without taking any vows or profeſſing that Order. From this devout ſervant of God our ſaint received important inſtructions and advice which gave him great light in the exerciſes of prayer, and in the paths of interior ſpiritual perfection.

In 1383, his brother the count of St. Pol, obtained for him a canonry in our Lady's at Paris: which eccleſiaſtical preferment was to him a new motive to increaſe his fervour in the divine ſervice. His devotion and aſſiduity in choir, his charity towards all, his innocence, his perfect ſpirit of mortification, and his meekneſs, edified exceedingly the whole city: and the modeſty with which he endeavoured to conceal his virtues was like a fine tranſparent veil through which they ſhone with redoubled luſtre. His humility was moſt conſpicuous, of which the following inſtance among others is recorded. When a young clerk refuſed to carry the croſs at a ſolemn proceſſion, the new canon took it up, and carried it with ſo much devotion, that the whole city was ſtruck with admiration to ſee him. Peter ſtrove only to advance in humility and chriſtian perfection: this was the ſole point which he had in view in all his actions and undertakings; and he was very far from aſpiring to the leaſt eccleſiaſtical dignity. But the reputation of his extraordinary ſanctity reaching Avignon, Clement VII. who in the great ſchiſm was acknowledged by France for true pope, nominated him archdeacon of Dreux in the dioceſe of Chartres, and ſoon after in 1384 biſhop of Metz, his great ſanctity and prudence ſeeming to many a ſufficient reaſon for diſpenſing with his want of age. But Peter's reluctance and remonſtrances could only be overcome by a ſcruple which was much exaggerated to him, that by too obſtinate a diſobedience he would offend God. Being therefore promoted to prieſtly orders, he was conſecrated biſhop. He made his public entry at Metz barefoot, and riding on an aſs to imitate the humility of our Divine Redeemer. He would ſuffer no other magnificence on that occaſion, than the diſtribution of great alms and largeſſes among the poor; nor would he admit any attendance, but what might inſpire modeſty and piety.

He had no ſooner taken poſſeſſion of his church than with the ſuffragan, Bertrand, a Dominican, who was given him for his aſſiſtant, and conſecrated biſhop of Theſſaly, he performed the viſitation of his dioceſs, in

which he every where corrected abuſes, and gave aſtoniſhing proofs of his zeal, activity and prudence. He divided his revenues into three parts, allotting one to his church, a ſecond to the poor, and reſerving a third for himſelf and family, though the greateſt ſhare of this he added to the portion of the poor. On faſt-days commanded by the church he took no other ſuſtenance than bread and water: and he faſted in the ſame auſtere manner all Advent, and all Mondays, Fridays, and Saturdays throughout the year. When ſeveral towns had revolted from him, and created for themſelves new magiſtrates, his brother, the count of St. Pol, reduced them to their duty by force of arms. The holy biſhop was exceedingly mortified at this accident, and out of his own patrimony made amends to every one even among the rebels for all loſſes they had ſuſtained: which unparalleled charity gained him all their hearts. Though he was judged by thoſe who were beſt acquainted with his interior during his whole life, never to have ſtained his baptiſmal innocence by any mortal ſin, he had ſo high an idea of the purity in which a ſoul ought always to appear in the divine preſence, eſpecially when ſhe approaches the holy myſteries, that he went every day to confeſſion with extraordinary compunction, and bewailed the leaſt imperfections with many tears. The very ſhadow of the leaſt ſloth, or failing in any action affrighted him. In the year 1384, Clement VII. ſoon after he had nominated him biſhop, created him cardinal under the title of St. George, and in 1386 called him to Avignon, and obliged him to reſide there near his perſon. Peter continued all his former auſterities in the midſt of a court, till Clement commanded him to mitigate them for the ſake of his health, which ſeemed to be in a declining condition. His anſwer was: "Holy Father, I ſhall always be an unprofitable ſervant, but I can at leaſt obey." He deſired to compenſate for what he loſt in the practices of penance by redoubling his alms-deeds. By his exceſſive charities his purſe was always empty; his table was moſt frugal, his family very ſmall, his furniture mean, and his clothes poor, and theſe he never changed till they were worn

out. It ſeemed that he could not increaſe his alms, yet he found means to do it by diſtributing his little furniture and his equipage among the indigent, and ſelling for them the epiſcopal ring which he wore on his finger. Every thing about him breathed an extraordinary ſpirit of poverty, and publiſhed his affection for the poor. At his death his whole treaſure amounted only to 20 *d.* In all his actions he ſeemed attentive only to God; and he fell into raptures ſometimes in the ſtreet, or whilſt he waited on the pope at court. An ancient picture of the ſaint is kept in the collegiate church of our Lady at Autun, in which he is painted in an ecſtaſy, and in which are written theſe words which he was accuſtomed frequently to repeat: "Contempt of the world, contempt of thyſelf: rejoice in thy own contempt, but deſpiſe no other perſon."

Ten months after his promotion to the dignity of cardinal, the ſaint was ſeized with a ſharp fever, which ſo much undermined his conſtitution, that his imperfect recovery was ſucceeded by a dangerous ſlow fever. For his health he was adviſed to retire to Villeneuve, an agreeable town ſituate oppoſite to Avignon, on the other ſide of the Rhone. He was glad by this opportunity to ſee himſelf removed from the noiſe and hurry of the court. During his laſt illneſs, he went to confeſſion twice every day, never paſſed a day without receiving the holy communion; and the conſtant union of his ſoul with God, and the tenderneſs of his devotion ſeemed continually to increaſe as he drew near his end. His brother Andrew coming to ſee him, the ſaint ſpoke to him with ſuch energy on the vanity of the world, and on the advantages of piety, that his words left a deep impreſſion on his heart during his whole life. This brother afterward taking holy orders was made biſhop of Cambray, and became one of the moſt holy prelates of that age. Our ſaint recommended to him in particular his ſiſter Jane of Luxemburg, whom he had induced to make a vow of perpetual chaſtity, and whoſe whole life was a perfect pattern of chriſtian perfection. St. Peter ſent her by this brother a ſmall treatiſe containing certain rules of perfection, which he

had drawn up for her. Finding his ſtrength quite exhauſted, he deſired and received the laſt ſacraments. After which he called all his ſervants, and as they ſtood weeping round his bed, he begged their pardon for not having edified them by his example as he ought to have done. He then conjured them all to promiſe to do for his ſake one thing which he was going to aſk of them. To this they moſt readily engaged themſelves. But they were much ſurpriſed when he order them to take a diſcipline which lay under his pillow, and every one to give him many ſtripes on his back, in puniſhment for the faults he had committed in regard to them who were, as he ſaid, his brethren in Chriſt and his maſters. Notwithſtanding their extreme unwillingneſs they were obliged to comply with his requeſt in order to ſatisfy him. After this act of penance and humiliation, he converſed with God in ſilent prayer till he gave up his innocent ſoul into his hands, on the 2d of July 1387, being 18 years old, wanting 18 days. Though he had the adminiſtration of a dioceſs, he had not received prieſtly orders, but ſeems to have been deacon, and his dalmatic is ſhewn at Avignon. He was buried without pomp, according to his orders, in the church-yard of St. Michael.

On account of many miracles that were wrought both before and after his interment, the citizens of Avignon built a rich chapel over his grave. The convent and church of the Celeſtines have been ſince built over that very ſpot, and in this church is the ſaint's body at preſent enſhrined under a ſtately mauſolæum. The hiſtory of the miracles which have been wrought at his tomb fills whole volumes. A famous one, in 1432, moved the city of Avignon to chooſe him for its patron. It is related as follows: A child about twelve years old fell from a high tower in the palace of Avignon upon a ſharp rock, by which fall, his ſkull was ſplit, his brains daſhed out, and his body terribly bruiſed. The father of the child almoſt diſtracted at this accident ran to the place, and falling on his knees with many tears implored the interceſſion of St. Peter. Then gathering up the ſcattered bloody pieces of the child's ſcull,

he carried them with the body in a ſack, and laid them on the ſaint's tomb. The people and the Celeſtine monks joined their earneſt prayers: and after ſome time the child returned to life, and was placed upon the altar that all might ſee him thus wonderfully raiſed from the dead. This miracle happened on the 5th of July, on which day the feſtival of the ſaint has ever ſince been celebrated at Avignon. After juridical informations on his life and miracles the bull of his beatification was publiſhed by the true pope Clement VII. of the family of Medicis, in 1527.

St. Peter was a ſaint from the cradle, becauſe he always ſtrove to live only for God, and his divine honour. If one ſpark of that ardent love of God which inflamed the ſaints in their actions, animated our breaſts, it would give wings to our ſouls in all we do. We ſhould devote ourſelves every moment to God with our whole ſtrength; and by our fidelity, and by the purity and fervour of our intention we ſhould with the ſaints make all our actions perfect ſacrifices of our hearts to him. "God conſiders not how much, but with how ardent an affection the thing is given," ſays St. Cyprian. (1) And, as St. Ambroſe writes, (2) "Thy affection ſtamps the name and value on thy action. It is juſt rated at ſo much as is the ardour from which it proceeds. See how juſt is this judge... He aſks thy own ſoul what value he is to ſet on thy work."

St. MODWENA, a noble Iriſh virgin. Having led a religious life ſeveral years in her own country, ſhe came into England in the reign of king Ethelwolf, about the year 840. That pious and great king being acquainted with her ſanctity, committed to her care the education of his daughter Editha, and founded for her the monaſtery of Polleſworth near the foreſt of Arden, in Warwickſhire, which flouriſhed till the diſſolution, bearing uſually the name of S. Editha its patroneſs and ſecond abbeſs. St. Modwena had before eſtabliſhed two famous nunneries in Scotland, one at Ster-

(1) St. Cypr. l. de Oper. et Eleem. (2) l. 1. de Offic. c. 30.

ling, the other in Edinburgh. She made ſome other pious foundations in England: but to apply herſelf more perfectly to the ſanctification of her own ſoul, ſhe led during ſeven years an anachoretical life in an iſle in the Trent, which was called Andreſey from the apoſtle St. Andrew, in whoſe honour ſhe procured her oratory to be dedicated. When the great abbey of Burton upon Trent, was founded in the year 1004, it was dedicated under the patronage of the B. Virgin and St. Modwena, and was enriched with the relicks of this ſaint, which were tranſlated thither from Andreſey: whence Leland calls the monaſtery of Burton Modweneſtow. See Pinius the Bollandiſt, T. 2. Julii. p. 241. Tanner's *Notitia Mon. &c.*

St. EDANA or EDAENE, V. in Ireland. She is titular ſaint of the pariſh of new Tuamia in the dioceſs of Elphin, and another in that of Tuam. A famous holy well bears her name, much reſorted to by the ſick. See Colgan, ad 5 Jul.

JULY VI.

St. PALLADIUS, B. C. Apoſtle of the Scots. (*a*)

From St. Proſper, and other hiſtorians quoted by Uſher, Antiq. Brit. Eccleſ. c. 16. p. 416, 424; Keith, Cat. Epiſc. Scot. p. 233; and the Bollandiſts, 6. Jul. T. 2. Jul. p. 286.

About the year 450.

THE name of Palladius ſhews this ſaint to have been a Roman, and moſt authors agree that he was deacon

(*a*) The Abbè Ma-Geoghegan, in his hiſtory of Ireland publiſhed in Paris in 1758, aſſerts that the Scots were originally Scythians, or properly *Celto-Scythians*, of Spaniſh original. Foreign writers of repute bear witneſs to this extraction; the native hiſtorians of Ireland, have at all times been unanimous in recording it, and have adduced teſtimonies in ſupport of it, which cannot be eaſily overthrown, as ſome moderns, who made the attempt, have experienced. The antient Fileas of *Ireland* have indeed (like the old poets of all other *European* nations) ſhrouded real facts in a veil of pompous fables. Thus they pretended the leaders of this *Spaniſh* colony were the deſcendants

of the church of Rome. At leaſt St. Proſper in his chronicle informs us, that when Agricola, a noted Pelagian, had corrupted the churches of Britain with

ſcendants of a celebrated *Breogan*, and that a grandſon of this *Breogan* was married to an Egyptian heroine named *Scota*, from whom the Iriſh took the name of *Kinea-Scuit*, or *Scots*, as they took the appellation of *Clan-Breogan*, or *Brigantes*, from the former. But ſuch inventions, acceptable to the credulity, and flattering to the pride of nations, cannot diſcredit any fact otherwiſe well atteſted. The *Britiſh Brigantes* were probably deſcendants of the *Iriſh Brigantes*, as the *Scots of Britain* were certainly deſcended from thoſe of *Ireland*. *Tacitus* in the firſt age of the chriſtian æra, has thought from the difference of complexion and frame of body obſervable among the *Britiſh* tribes of his time, that ſome were of *Spaniſh* original: and an earlier writer, *Seneca*, in his ſatire on the emperor *Claudius*, makes mention of the *Scuta-Brigantes*, which Scaliger by a needleſs correction, makes *Scoto-Brigantes*, as the *Iriſh* wrote *Scuit* and *Scoit* indifferently. This teſtimony of *Seneca* is a proof that the name *Scots*, or *Scuits*, was known to ſome *Roman* writers, ſo early as the firſt century. And the *Iriſh* appellations of *Kinea-Scuit*, and *Clan-Breogan*, plainly point out the proper country of thoſe *Scuta-Brigantes* in the time of the emperor *Nero*.

Mr. Geoghegan looks upon the *Iriſh* to be a mother tongue; and it may juſtly be ſo denominated, notwithſtanding the adoption of ſome foreign terms, and ſome variations of conſtruction introduced by time in all languages, before they arrive at their claſſical ſtandard. Some writings of the fifth century ſhew that this language was at its full perfection before the introduction of the goſpel by Roman miſſionaries in the fourth and fifth centuries. The notion that this language is a dialect of the modern *Biſcayan* is undoubtedly groundleſs. The latter tongue owes its original to ſome nation of thoſe barbarians who ſettled in *Guipuſcoa* and other parts of the Pyrenean regions, on the decline of the Roman empire, nor are the few words common in the *Baſque* and *Iriſh* tongues any proof that the one is deſcended from the other. This obſervation will hold good relatively to the *Welſh* and *Iriſh* languages. They differ entirely in ſyntax, and ſhew that the two nations ſpeaking thoſe tongues have different *Celtic* originals.

Bollandus ſays that St. Patrick taught the firſt alphabet to the *Iriſh*: he means the Roman alphabet, and ſhould not forget that it was taught very near an age before, by earlier miſſionaries in the parts of *Ireland* which they converted to the faith. In the antecedent times, the *Fileas*, or ancient *Iriſh* writers, inſcribed their ideas on tablets of wood, by the means of ſeventeen cyphers, of which their anceſtors learned the uſe before their arrival in *Ireland*: nor is this fact obſcured, but is rather enlightened by a fable of the *Fileas*, ſetting forth that ſome of thoſe anceſtors were inſtructed in letters by a celebrated *Phenius*, famous for literary knowledge in the Eaſt.

Through

the inſinuation of that peſtilential hereſy, pope Celeſtine, at the inſtance of Palladius the deacon, in 429, ſent thither St. Germanus, biſhop of Auxerre, in quality of his legate, who having ejected the heretics, brought back the Britons to the catholic faith. The concern of Palladius for theſe iſlands ſtopped not here: for it ſeems not to be doubted but it was the ſame

Through this poetical veil we plainly diſcern the *Phenicians*, who firſt inſtructed the *Europeans* (the *Greeks*, *Lybians*, *Italians* and *Spaniards* particularly) in the uſe of letters and other arts. *Spain*, according to *Strabo* had the uſe of letters in a very early period; and that a colony from that country ſhould import into, and cultivate alſo, thoſe elements of knowledge in *Ireland*, is not improbable: the perfection of the *Iriſh language* before the introduction of chriſtianity, is an incontrovertible proof of the fact.

The *Scots* are repreſented as a rude and barbarous people in the fourth and fifth ages, even by ſome eminent eccleſiaſtical writers. But theſe as well as other foreign hiſtorians have not, if at all, been reſident long enough in *Ireland* to pronounce the natives barbarous, if thoſe writers took that epithet in the worſe ſenſe it can bear. St. *Jerom* avers that when an *Adoleſcentulus*, he ſaw a *Scot* in *Gaul* feeding upon human fleſh, but the child in this caſe, might impoſe upon the man; or if otherwiſe, a nation is not to be characterized from the barbarity of an individual, or even of a ſingle tribe in an extenſive country. That ſome barbarous cuſtoms prevailed in *Ireland* during the ages mentioned, cannot be denied; and that ſome prevail at this day in moſt of the modern ſtates of Europe, called enlightened, is a matter of fatal experience. In the documents ſtill preſerved in the native language of the *Antient Iriſh*, we learn that after the reform made of the order of *Fileas* in the firſt century, houſes and ample landed endowments were ſet apart for thoſe philoſophers, who in the midſt of the moſt furious civil wars, were by common conſent to be left undiſturbed; that they were to be exempt from every employment, but that of improving themſelves in abſtract knowledge, and cultivating the principal youths of the nation in their ſeveral colleges; that in the courſe of their reſearches they diſcovered and expoſed the corrupt doctrines of the *Druids*; and that an enlightened monarch called *Cormac O Quin* took the lead among the *Fileas* in the attack upon that order of priests, and declared publicly for the unity of the Godhead againſt Polytheiſm, and for the adoration of one ſupreme, omnipotent and merciful Creator of heaven and earth. The example of that monarch, and the diſquiſitions of the *Fileas* relating to religion and morality, paved the way for the reception of the goſpel; and as the doctrines of our Saviour made the quickeſt progreſs among civilized nations, the converſion of *Ireland* in a ſhorter compaſs of time, than we read of in the converſion of any other European country, brings a proof, that the natives were not the rude barbarians, ſome ancient authors have repreſented them to be.

perſon of whom St. Proſper again ſpeaks, when he afterwards ſays, that in 431 pope Celeſtine ſent Palladius, the firſt biſhop, to the Scots *then believing* in Chriſt. From the lives of SS. Albeus, Declan, Ibar, and Kiaran *Saigir*, Uſher ſhews (1) that theſe four ſaints preached ſeparately in different parts of Ireland, which was their native country, before the miſſion of St. Patrick. St. Ibar had been converted to the faith in Britain; the other three had been inſtructed at Rome, and were directed thence back into their own country, and according to the hiſtories of their lives, were all honoured with the epiſcopal character. St. Kiaran *Saigir* (who is commemorated on the 5th of March) preceded St. Patrick in preaching the goſpel to the Oſſorians, and was ſeventy-five years of age on St. Patrick's arrival in Ireland. Hence it is eaſy to underſtand what is ſaid of St. Palladius, that he was ſent biſhop to the Scots *believing* in Chriſt: though the number of Chriſtians among them muſt have been then very ſmall. St. Proſper, in his book againſt the *Author of the conferences*, (2) having commended pope Celeſtine for his care in delivering Britain from the Pelagian hereſy, adds, that "he alſo ordained a biſhop for the Scots, and thus whilſt he endeavoured to preſerve the Roman iſland *catholic*, he likewiſe made a barbarous iſland *chriſtian*." Uſher obſerves that this can be underſtood only of Ireland; for though part of North-Britain was never ſubject to the Romans, and the greateſt part of it was then inhabited by the Picts, yet it never could be called a *diſtinct* iſland. It is alſo clear from Tertullian, Euſebius, St. Chryſoſtom, and others, that the light of the goſpel had penetrated among the Picts beyond the Roman territories in Britain, near the times of the apoſtles. Theſe people therefore, who had lately begun to receive ſome tincture of the faith when our ſaint undertook his miſſion, were doubtleſs the Scots who were ſettled in Ireland.

The Iriſh writers of the lives of St Patrick ſay, that

(1) Antiq. Brit. Eccl. c. 16. p. 408, 412. (2) Proſp. contra Collat. c. 44.

St. Palladius had preached in Ireland a little before St. Patrick, but that he was ſoon baniſhed by the king of Leinſter, and returned to North-Britain, where, they tell us, he had firſt opened his miſſion. It ſeems not to be doubted but he was ſent to the whole nation of the Scots, ſeveral colonies of whom had paſſed from Ireland into North-Britain, and poſſeſſed themſelves of part of the country, ſince called *Scotland*. (*b*) After St. Palladius had left Ireland, he arrived among the Scots in North-Britain, according to St. Proſper, in the conſulate of Baſſus and Antiochus, in the year of Chriſt 341. (3) He preached there with great zeal, and formed a conſiderable church. The Scotiſh hiſtorians tell us, that the faith was planted in North-Britain about the year 200, in the time of king Donald, when Victor was pope of Rome. But they all acknowledge that Palladius was the firſt biſhop in that country, and ſtyle him their firſt apoſtle. (*c*) The ſaint

(3) Uſher, p. 418.

(*b*) See the note on the life of St. Patrick in this work, vol. iii. p. 179; alſo Ware's Antiq. by Harris, with his remarks on Dempſter, c. 1. p. 4.

(*c*) Certain ancient principal Scotiſh ſaints are commemorated in in an ancient Scotiſh calendar publiſhed by Mr. Robert Keith, as follows:

Jan. 8. S. Nethalan, B. C. An. 452. 21. S. Vimin, B. An. 715. 29. St. Macwoloc, B. An. 720. 30. S. Macglaſtian, B. An. 814.

Feb. 7. S. Ronan, B. C. An. 603.

March 1. S. Minan, Archdeacon, C. An. 879. Alſo S. Marnan, B. An. 655. 4. S. Adrian, B. of St. Andrew's, M. He was ſlain by the Danes in 874, and buried in the Iſle of Man. 6. S. Fredoline, C. An. 500. 11. S. Conſtantine, king of Scotland, a monk and M. An. 556. 17. S. Kyrinus, or Kyrſtinus, ſurnamed Boniface, B. of Roſs. An. 660.

April 1. S. Gilbert, B. of Caithneſs, An. 1140. 12. S. Ternan, archbiſhop of the Picts, ordained by S. Palladius, about the year 450. 16. S. Mannus, or Mans, M. in Orkney, An. 1104. 19. Tranſlation of S. Margaret's body to Dumferline.

July 6. S. Palladius, apoſtle of Scotland.

Auguſt 10. S. Blane, B. C. 27. S. Malrube, hermit, martyred by the Danes in Scotland, in 721.

September 16. S. Minian, B. C. in 450, or according to ſome, a whole century later. 22. S. Lolan, B. of Whitern or Galloway.

October 25. S. Marnoc, B. C. died at Kilmarnoc in the fourth or fifth century.

November

died at Fordun, the capital town of the little county of Mernis, fifteen miles from Aberdeen to the South, about the year 450. His relicks were preſerved with religious reſpect in the monaſtery of Fordun, as Hector Boetius (4) and Camden teſtify. In the year 1409, William Scenes, archbiſhop of St. Andrew's and primate of Scotland, incloſed them in a new ſhrine enriched with gold and precious ſtones. His feſtival is marked on the 6th of July in the breviary of Aberdeen and the Scotiſh calendars; but in ſome of the Engliſh, on the 15th of December. Scotiſh writers, and calendars of the middle ages, mention St. Servanus, and St. Ternan, as diſciples of St. Palladius, and by him made biſhops, the former of Orkney, the latter of the Picts. But from Uſher's chronology it appears that they both lived later.

(4) Hect. Boet. l. 7. fol. 128.

November 2. S. Maure, from whom Kilmrures is named, An. 899. 12. S. Macar, B. of Murray, M. 887.

St. Germanus, B. C. ſaid to have been appointed biſhop of the iſles by St. Patrick. Under his invocation the cathedral of the Iſle of Man is dedicated. St. Macull, or Mauchold, in latin, Macallius, biſhop in the ſame place from 494, to 518. In his honour many churches are dedicated in Scotland, and one in the Iſle of Man. He is honoured on the 25th of April. St. Brendan, from whom a church in the Iſle of Man is called Kirk-Bradan, was biſhop of the iſles in the ninth century.

N. B. The Iſle of Man has had its own biſhop from the time it came into the hands of the Engliſh in the days of Edward I. of England, and David II. of Scotland. It was anciently ſubject to the biſhop of the Iſles, who always reſided at Hy-columb-kill till the extinction of epiſcopacy in Scotland in 1688. The biſhops both of the Iſles and of Man took the title of Epiſcopus Sodorenſis; which Mr. Keith (p. 175.) derives (not from any town, but) from the Greek word *Soter*, or Saviour, becauſe the cathedral of Hycolumbkill is dedicated to our Saviour. See Mr. Robert Keith, in his new catalogue of biſhops in Scotland, printed at Edinburgh in 4to. An. 1755.

Le Neve ſuppoſes with Spotſwood that the Iſle of Man had its biſhops after Amphibalus, who lived in the fourth age, that they were called biſhops of *Soder* from a village of that name in the iſland, and that the title was transferred to the iſland of Hycolumbkill in the eighth age, when the two ſees were united into one. But the ſucceſſion of biſhops in the Iſle of Man is not ſufficiently clear.

Matthew Paris ſays that Wycomb was firſt biſhop of Man, in the twelfth age, and that he was conſecrated by the archbiſhop of York. See le Neve, Faſti Anglic.

It is eaſy to conceive how painful and laborious the miſſion of this ſaint muſt have been: but where there is ardent love, labour ſeems a pleaſure, and either is not felt, or is a delight. It is a mark of ſloth and impatience for a man to count his labours, or ſo much as to think of pains or ſufferings in ſo glorious an undertaking. St. Palladius ſurmounted every obſtacle which a fierce nation had oppoſed to the eſtabliſhment of the kingdom of Jeſus Chriſt. Ought not our hearts to be impreſſed with the moſt lively ſentiments of love and gratitude to our merciful God, for having raiſed up ſuch great and zealous men, by whoſe miniſtry the light of true faith has been conveyed to us.

On the same Day.

St. Julian, Anchoret. This ſaint was carried away captive from ſome Weſtern country when he was very young, and ſold for a ſlave in Syria. For ſome years he much aggravated the weight of his chains by his impatience under them: till having the happineſs to receive the light of faith he found them exceedingly lightened by the comfort which religion afforded him. A right uſe of his afflictions from that moment contributed much to the ſanctification of his ſoul. Not long after he recovered his liberty by the death of his maſter, and immediately in the fervour of his devotion dedicated himſelf to the ſervice of God in an auſtere monaſtery in Meſopotamia. He frequently reſorted to the great St. Ephrem for advice and inſtructions in the exerciſes of virtue: and that holy man went often to ſee him, that he might edify himſelf by his ſaintly converſation. This learned doctor of the Syriac church tells us, that he could not forbear always admiring the ſublime ſentiments and ſpiritual lights with which God favoured a man who appeared in the eyes of the world ignorant and a barbarian. Julian was of a robuſt body, inured to labour, but he weakened and emaciated it by great auſterities. He worked with his hands, making ſails for ſhips; and wept almoſt continually at the conſideration of his paſt ſins, and of the divine judgments. St. Ephrem tells us that he often admired to find that

in the copies of the holy Bible after Julian had uſed them ſome days, ſeveral words were effaced, and others rendered ſcarce legible, though the manuſcripts were entire and fair before: and that the holy man candidly confeſſed to him, when he one day aſked him the reaſon, that the tears which he ſhed in reading, often blotted out letters and words. Our ſaint always looked upon himſelf as a criminal, trembling, and expecting every moment the coming of his judge to call him to an account. It is eaſy to imagine how remote ſuch a diſpoſition of mind was from being capable of entertaining the very thought of amuſements. His extreme humility appeared in his words, dreſs and all his actions. He had much to ſuffer from certain tepid and ſlothful monks, but regarded himſelf as happy to meet with ſo favourable opportunities of redeeming his ſins, and of exerciſing acts of penance, patience, meekneſs and charity. Prayer was almoſt the uninterrupted employment of his heart. He made in his little cell a kind of a ſepulchre, where he lived retired for greater ſolitude whenever his preſence was not required at duties of the community. He aſſiſted at the divine office without ever moving his body, keeping his whole attention fixed on God, as if he had been ſtanding before the tribunal of his ſovereign judge. St. Ephrem aſſures us that God honoured him with the gift of miracles. Sozomen writes (1) that his life was ſo auſtere that he ſeemed almoſt to live without a body. Thus he ſpent twenty-five years in his monaſtery, purifying his ſoul by patience, obedience and the labours of penance. He paſſed to a glorious immortality about the year 370. See his life written by his friend the great St. Ephrem, Op. T. 3. p. 254. ed. Vatic.

St. SEXBURGH, Abbeſs. She was daughter of Anna, the religious king of the Eaſt-Angles, and his devout queen Hereſwide, ſiſter to St. Hilda. A pious education laid in her the foundation of that eminent ſanctity for which ſhe was moſt conſpicuous during the whole courſe of her life. She was given in marriage

(1) Sozom. l. 3. c. 14.

to Ercombert, king of Kent, a prince of excellent diſpoſitions, which ſhe contributed exceedingly to improve by her counſels and example. She had a great ſhare in all his zealous undertakings for promoting virtue and the happineſs of his people, eſpecially in extirpating the laſt remains of idolatry in his dominions, and in enforcing the obſervance of lent, and other precepts of the church, by wholeſome laws. Her virtue commanded the reverence, and her humility and devotion raiſed the admiration of all her ſubjects; and her goodneſs and unbounded charity gained her the love of all, eſpecially the poor. She had a longing deſire to conſecrate herſelf wholly to God in religious retirement, and that others at leaſt might attend the divine ſervice for her night and day without impediment, ſhe began in her huſband's lifetime to found a monaſtery of holy virgins in the iſle of Shepey, on the coaſt of Kent, which ſhe finiſhed after his death in 664, whilſt her ſon Egbert ſat in the throne. Here ſhe aſſembled ſeventy-four nuns, but hearing of the great ſanctity of St. Etheldreda at Ely, and being deſirous to live in greater obſcurity, and to be more at liberty to employ all her thoughts on heaven, ſhe left the kingdom of Kent, and retired to Ely before the year 679, in which ſhe was choſen to ſucceed her ſiſter St. Etheldreda or Audry in the government of that houſe. Sixteen years after ſhe cauſed the body of that ſaint to be taken up, and paſſed herſelf to bliſs in a good old age, on the 6th of July, toward the end of the 7th century. Her monaſtery in Shepey, called Le Mynſtre in Shepey, was deſtroyed by the Danes, but rebuilt in 1130, and conſecrated by William archbiſhop of Canterbury in honour of the Bleſſed Virgin Mary and St. Sexburgh: and it ſubſiſted in the hands of Benedictin nuns till the diſſolution of abbeys. St. Ermenilda, daughter of king Ercombert and St. Sexburgh, was married to Wulpher, king of Mercia, but after his death retired to Ely, near her mother and her two aunts St. Audry and St. Withburg, three daughters of king Anna. St. Wereburgh, daughter of St. Ermenilda and king

Wulpher, was a nun at Hearburgh (which ſeems to have been near Stanford or Croyland). Her relicks were venerated at Hearburgh, till in the 9th century they were removed to Leiceſter. See the life of St. Sexburgh in Capgrave: alſo Bede, and *Narratio de Sanctis qui in Anglia quieſcunt*, in Hickes, Diſſ. Epiſtol. p. 117. Theſaur. T. 1. and Monaſt. Anglic. T. 1. p. 88. & 152. Weever's Funeral Monuments, p. 283. & Kalendarium in quo annotantur dies obitûs Sororum Monaſterii de Shepey. MS. Bibliot. Cotton.

St. GOAR, Prieſt, C. Aquitain gave this ſaint his birth and education; but out of a deſire of ſerving God entirely unknown to the world, in 519 he travelled into Germany, and ſettling in the territory of Triers, he ſhut himſelf in his cell, and arrived at ſuch an eminent degree of ſanctity as to be eſteemed the oracle and the miracle of the whole country. He reſolutely refuſed the archbiſhopric of Triers, and died in 575. Round his cell aroſe the town of St. Guver, on the left bank of the Rhine between Weſel and Boppard. See Brower, and Pinius the Bollandiſt, T. 2. Julii, p. 328.

St. MONINNA, V. of Sliabh-Cuillin, i. e. Mount Cullen, where ſhe led a moſt holy life in auſtere penance and heavenly contemplation. She died in 518, and is much honoured in that part of Ireland. See Colgan ad 6. Jul.

JULY VII.

St. PANTÆNUS, Father of the Church.

See St. Jerom, Catal. Clem. Alex. and Euſebius. Alſo Ceillier, T. 2. p. 237.

THIS learned father and apoſtolic man flouriſhed in the ſecond age. He was by birth a Sicilian, by profeſſion a ſtoic philoſopher. For his eloquence he is ſtyled by St. Clement of Alexandria, the Sicilian Bee. His eſteem for virtue led him into an acquaint-

ance with the Chriſtians, and being charmed with the innocence and ſanctity of their converſation he opened his eyes to the truth. He ſtudied the holy ſcriptures under the diſciples of the apoſtles, and his thirſt after ſacred learning brought him to Alexandria in Egypt, where the diſciples of St. Mark had inſtituted a celebrated ſchool of the chriſtian doctrine. Pantænus ſought not to diſplay his talents in that great mart of literature and commerce: but his great progreſs in ſacred learning was after ſome time diſcovered, and he was drawn out of that obſcurity in which his humility ſought to live buried. Being placed at the head of the chriſtian ſchool ſome time before the year 179, which was the firſt of Commodus, by his learning and excellent manner of teaching he raiſed its reputation above all the ſchools of the philoſophers, and the leſſons which he read, and which were gathered from the flowers of the prophets and apoſtles, conveyed light and knowledge into the minds of all his hearers, as St. Clement of Alexandria, his eminent ſcholar, ſays of him. The Indians who traded to Alexandria, intreated him to pay their country a viſit, in order to confute their Brachmans. Hereupon he forſook his ſchool, and was eſtabliſhed by Demetrius, who was made biſhop of Alexandria in 189, preacher of the goſpel to the Eaſtern nations. Euſebius tells us that St. Pantænus found ſome ſeeds of the faith already ſown in the Indies, and a book of the goſpel of St. Matthew in Hebrew, which St. Bartholomew had carried thither. He brought it back with him to Alexandria, whither he returned after he had zealouſly employed ſome years in inſtructing the Indians in the faith. The public ſchool was at that time governed by St. Clement, but St. Pantænus continued to teach in private till in the reign of Caracalla, conſequently before the year 216, he cloſed a noble and excellent life by a happy death, as Rufinus writes. (1) His name is inſerted in all Weſtern martyrologies on the 7th of July.

The beauty of the chriſtian morality, and the ſanctity of its faithful profeſſors, which by their charms

(1) Rufin. B. 5. c. 10.

converted this true philoſopher, appear no where to greater advantage, than when they are compared with the imperfect and often falſe virtue of the moſt famous ſages of the heathen world. (*a*) Into what contradictions and groſs errors did they fall, even about the divinity itſelf and the ſovereign good? To how many vices did they give the name of virtues? How many crimes did they canonize? It is true they ſhewed indeed a zeal for juſtice, a contempt of riches and pleaſures, moderation in proſperity, patience in adverſities, generoſity, courage and diſintereſtedneſs. But theſe were rather ſhadows and phantoms than real virtues if they ſprang from a principle of vanity and pride, or were infected with the poiſon of intereſtedneſs or any other vitiated intention, which they often betrayed, nay ſometimes openly avowed, and made a ſubject of their vain boaſts.

(*a*) Socrates in all things he ſaid, uſed to add this form of ſpeech; "By my Dæmon's leave." And juſt upon the point of expiring, he ordered a cock to be ſacrificed to Eſculapius (Plato's Phædo ſub finem). And in his trial we read one article of his impeachment to have been a charge of unnatural luſt. Thales, the prince of naturaliſts, being aſked by Crœſus what God was, put off that prince from time to time ſaying, "I will conſider on it." But the meaneſt mechanic among the Chriſtians can explain himſelf intelligibly on the Creator of the univerſe. Diogenes could not be contented in his tub without gratifying his paſſions. And when with his dirty feet he trod upon Plato's coſtly carpets, crying that he trampled upon the pride of Plato, he did this, as Plato anſwered him, with greater pride. Pythagoras affected tyranny at Thurium, and Zeno at Pyrene. Lycurgus made away with himſelf, becauſe he was unable to bear the thought of the Lacedæmonians correcting the ſeverity of his laws. Anaxagoras had not fidelity enough to reſtore to ſtrangers the goods which they had committed to his truſt. Ariſtotle could not ſit eaſy, till he proudly made his friend Hermias ſit below him; and he was as groſs a flatterer of Alexander for the ſake of vanity, as Plato was of Dionyſius for his belly. From Plato and Socrates the ſtoics derived their proud maxim: "The wiſe man is ſelf-ſufficient." Epictetus himſelf allows "to be proud of the conqueſt of any vice." Ariſtotle (Ethic. ad Nicom. l. 10. c. 7.) and Cicero patronize revenge. See B. Cumberland, of the Laws of Nature, c. 9 p. 346. Abbé Batteaux demonſtrates the impiety and vices of Epicurus mingled with ſome virtues and great moral truths. (*La Morale d'Epicure, a Paris*, 1758.) The like blemiſhes may be found in the doctrine and lives of all the other boaſted philoſophers of paganiſm. See Theodoret, *De curandis Græcor. affectibus*, &c.

On the same Day.

St. Willibald, Biſhop of Aichſtadt, C. He was ſon of the holy king St. Richard, and was born about the year 704, in the kingdom of the Weſt-Saxons, about the place where Southampton now ſtands. When he was three years old his life was deſpaired of in a violent ſickneſs; but when all natural remedies proved unſucceſsful, his parents carried him and laid him at the foot of a great croſs which was erected in a public place near their houſe, according to the cuſtom in catholic countries to this day. There they poured forth their prayers with great fervour, and made a promiſe to God, that in caſe the child recovered, they would conſecrate him to the divine ſervice. God accepted their pious offering, and the child was immediately reſtored to his health. St. Richard kept the child two years longer at home, but only regarded him as a ſacred depoſitum committed to him by God; and when he was five years old placed him under the abbot Egbald, and other holy tutors in the monaſtery of Waltheim. The young ſaint, from the firſt uſe of his reaſon, in all his thoughts, and actions ſeemed to aſpire only to heaven, and his heart ſeemed full only of God and his holy love. He left this monaſtery about the year 721, when he was ſeventeen years old, and his brother Winibald nineteen, to accompany his father and brother in a pilgrimage of devotion to the tombs of the apoſtles at Rome, and to the Holy Land. They viſited many churches in France on their road; but St. Richard died at Lucca, where his relicks are ſtill venerated in the church of St. Fridian, and he is commemorated in the Roman martyrology on the 7th of February. The two ſons went on to Rome, and there took the monaſtic habit.

Above two years after this, Winibald having been obliged to return to England, St. Willibald with two or three young Engliſhmen, ſet out to viſit the holy places which Chriſt had ſanctified by his ſacred preſence on earth. They added moſt ſevere mortifications to the incredible fatigues of their journey, liv-

ing only on bread and water, and at land uſing no other bed than the bare ground. They ſailed firſt to Cyprus and thence into Syria. At Emeſa, St. Willibald was taken by the Saracens for a ſpy, was loaded with irons, and ſuffered much in ſevere confinement for ſeveral months, till certain perſons who were charmed with his wonderful virtues, and moved with compaſſion for his diſaſter, ſatisfied the Caliph of his innocence, and procured his enlargement. The holy pilgrims expreſſed their gratitude to their benefactors, and purſued their journey to the holy places. They reſolved in viſiting them to follow our Divine Redeemer in the courſe of his mortal life; and therefore they began their devotions at Nazareth. Our ſaint paſſed there ſome days with his companions in the continual contemplation of the infinite mercies of God in the great myſtery of the incarnation, and the ſight of the place in which it was wrought drew from his eyes ſtreams of devout tears during all the time of his ſtay in that town. From Nazareth he went to Bethlehem, and thence into Egypt, making no account of the fatigues and hardſhips of his journey, and aſſiduouſly meditating on what our Bleſſed Redeemer had ſuffered in the ſame. He returned to Nazareth: and thence travelled to Cana, Capharnaum and Jeruſalem. In this laſt place he made a long ſtay to ſatisfy his fervour in adoring Chriſt in the places where he wrought ſo many great myſteries, particularly on the mountains of Calvary and Olivet, the theatres of his ſacred death and aſcenſion. He likewiſe viſited all the famous monaſteries, lauras and hermitages in that country, with an ardent deſire of learning and imitating all the moſt perfect practices of virtue, and whatever might ſeem moſt conducive to the ſanctification of his ſoul. The tender and lively ſentiments of devotion with which his fervent contemplation on the holy myſteries of our Redemption inſpired him at the ſight of all thoſe ſacred places, filled his devout ſoul with heavenly conſolations, and made on it ſtrong and laſting impreſſions. In his return a ſevere ſickneſs at Acon exerciſed his patience and re-

ſignation. After ſeven years employed in this pilgrimage he arrived ſafe with his companions in Italy.

The celebrated monaſtery of Mount Caſſino having been lately repaired by pope Gregory II. the ſaint choſe that houſe for his reſidence, and his fervent example contributed very much to ſettle in it the primitive ſpirit of its holy inſtitute during the ten years that he lived there. He was firſt appointed ſacriſtan, afterwards dean or ſuperior over ten monks, and during the laſt eight years porter, which was an office of great truſt and importance, and required a rooted habit of virtue which might ſuffer no abatement by external employs and frequent commerce with ſeculars. It happened that, in 738, St. Boniface coming to Rome begged of pope Gregory III. that Willibald, who was his couſin, might be ſent to aſſiſt him in his miſſions in Germany. The pope deſired to ſee the monk, and was much delighted with the hiſtory of his travels, and edified with his virtue. In the cloſe of their converſation he acquainted him of biſhop Boniface's requeſt. Willibald deſired to go back at leaſt to obtain the leave and bleſſing of his abbot. But the pope told him his order ſufficed, and commanded him to go without more ado into Germany. The ſaint replied that he was ready to go whereſoever his holineſs ſhould think fit. Accordingly, he ſet out for Thuringia where St. Boniface then was, by whom he was ordained prieſt. His labours in the country about Aichſtadt in Franconia and Bavaria were crowned with incredible ſucceſs, and he was no leſs powerful in words than in works.

In 746, he was conſecrated by St. Boniface biſhop of Aichſtadt. This dignity gave his humility much to ſuffer, but it exceedingly excited his zeal. The cultivation of ſo rough a vineyard was a laborious and painful taſk; but his heroic patience and invincible meekneſs overcame all difficulties. His charity was moſt tender and compaſſionate, and he had a ſingular talent in comforting the afflicted. He founded a monaſtery which reſembled in diſcipline that of Mount Caſſino, to which he often retired. But his love of ſolitude diminiſhed not his paſtoral ſolicitude for his

flock. He was attentive to all their ſpiritual neceſſities, he viſited often every part of his charge, and inſtructed all his people with indefatigable zeal and charity. His faſts were moſt auſtere; nor did he allow himſelf any indulgence in them or in his labours on account of his great age, till his ſtrength was entirely exhauſted. Having laboured almoſt forty-five years in regulating and ſanctifying his dioceſs, he died at Aichſtadt on the 7th of June 790, being eighty-ſeven years old. He was honoured with miracles, and buried in his own cathedral. Pope Leo VII. canonized him in 938. In 1270, the biſhop Hildebrand built a church in his honour into which his relicks were tranſlated; and are honourably preſerved to this day; but a portion is honoured at Furnes in Flanders. See the three lives of St. Willibald written by cotemporary authors, eſpecially that by a nun of his ſiſter St. Walburga's monaſtery. She gives from the ſaint's own relation a curious and uſeful deſcription of the Holy Land, as it ſtood in that age: which is rendered more curious by the notes of Mabillon, and thoſe of Baſnage in his edition of Caniſius's Lect. Antiquæ. On St. Willibald ſee Solier the Bollandiſt, T. 2. Julii, p. 485.

St. HEDDA, B. C. He was an Engliſh Saxon, a monk of the monaſtery of St. Hilda, and was made biſhop of the Weſt-Saxons in 676. He reſided firſt at Dorcheſter near Oxford, but afterward removed his ſee to Wincheſter. King Ceadwal going to Rome to be baptized died there, and was buried in the church of St. Peter in 688. His kinſman Ina ſucceeded him in the throne. (*a*) In his wiſe and wholeſome laws,

(*a*) King Ina ruled the Weſt-Saxons thirty-ſeven years with great glory, from the abdication of Ceadwalla who died at Rome. Ina vanquiſhed the Welch, ſeveral domeſtic rebels, and foreign enemies: made many pious foundations, and rebuilt in a ſumptuous manner the abbey of Glaſtenbury. Ralph or Ranulph Higden, in his Polychronicon, and others ſay this king firſt eſtabliſhed the Rome-ſcot or Peter-pence, which was a collection of a penny from every houſe in his kingdom paid yearly to the ſee of Rome. By conſidering the vanities of the world and moved by the frequent exhortations of the queen his wife, he renounced the world in 728 in the higheſt pitch of human

the moſt ancient extant among thoſe of our Engliſh Saxon kings, enacted by him in a great council of biſhops and earldermen, in 693, he declares, that in drawing them up he had been aſſiſted by the counſels of St. Hedda and St. Erconwald. (1) In theſe laws theft is ordained to be puniſhed with cutting off a hand, or a foot; robbery on the highway, committed by a band not under ſeven in number, with death, unleſs the criminal redeem his life according to the eſtimation of his head. Church dues are ordered to be paid, under a penalty of forty ſhillings; and if any maſter order a ſervant to do any work on a Sunday, the ſervant is made free, and the maſter amerced thirty ſhillings. St. Hedda governed his church with great ſanctity about thirty years, and departed to the Lord on the 7th of July, 705. Bede (2) and William of Malmeſbury aſſure us, that his tomb was illuſtrated by many miracles. His name is placed in the Roman martyrology. See Solier the Bollandiſt, T. 2. Julii, p. 482.

St. EDELBURGA, V. She was daughter to Anna king of the Eaſt Angles, and out of a deſire of attaining to chriſtian perfection, went into France, and there conſecrated herſelf to God in the monaſtery of Faremoutier, in the foreſt of Brie, in the government of which ſhe ſucceeded its foundreſs St. Fara. After her death her body remained uncorrupt, as Bede teſtifies. (3) She is honoured in the Roman, French, and Engliſh

(1) Spelman Conc. Brit. T. 1. (2) B. 5. ch. 19. (3) Bede, B. 3. c. 6.

man felicity, and leaving his kingdom to Ethelheard his kinſman, travelled to Rome, was there ſhorn a monk, and grew old in that mean habit. His wife accompanied him thither, confirmed him in that courſe, and imitated his example: ſo that living not far from each other in mutual love, and in the conſtant exerciſes of penance and devotion, they departed this life at Rome, not without doing divers miracles, as William of Malmeſbury, and H. Huntington write. In 696, Sebbi, the pious king of the Eaſt-Saxons, preferred alſo a private life to a crown, took the monaſtic habit with the bleſſing of biſhop Whaldhere, ſucceſſor to St. Erkenwald in the ſee of London, after beſtowing a great ſum of money in charity, and ſoon after departed this life in the odour of ſanctity. See Bede, B. 4. c. 11.

martyrologies on this day. (*a*) In these latter her niece St. Earcongota is named with her. She was daughter to Earconbercht, king of Kent, and of St. Sexburga; accompanied St. Edelburga to Faremoutier, and there taking the veil with her, lived a great example of all virtues, and was honoured after her happy death by many miracles, as Bede relates. Hereswide, the wife of king Anna, the mother of many saints, after the death of her husband, retired also into France, and consecrated herself to God in the famous monastery of Cale, or Chelles, five leagues from Paris, near the Marne, (founded by St. Clotilda, but chiefly endowed by St. Bathildes) where she persevered advancing daily in holy fervour to her happy death. See the history of the monastery of Chelles, in the 6th Tome of the late history of the dioceſs of Paris, by Abbé Lebeuf, and Solier on this day, p. 481, &c.

St. Felix, Bishop of Nantes, C. The most illustrious among the bishops of Nantes was St. Felix, a person of the first rank in Aquitain, some say of Bourges in the First Aquitain; others more probably think of the Second Aquitain on the sea coast and nearer Britany. In the world he was more illustrious by his virtue, his eloquence and learning, than by his dignities and high birth. The Greek language was as familiar to him as his own; he was a poet and orator, and seems from Fortunatus's expression to have wrote a panegyric on the queen S. Radegundes in verse. He had been married, when he was called to succeed Evemer, the holy bishop of Nantes, toward the close of the year 549, in the 37th year of his age. His zeal for discipline and good order appeared in the regulations he made for his own dioceſs, and in the decrees of the third council of Paris in 557, in the 2d of Tours in 566, and the 4th of Paris in 573. His charity to the poor had no other bounds but those of their necessities, and considering that the revenues of the church were

(*a*) On St. Edelburga see Solier the Bollandist, ad diem 7 Julij, T. 2. p. 481. She is called in French S. Aubierge. See on her also Du Plessis, Hist. de Meaux.

the patrimony of the poor, he reſerved to himſelf only the prudent and troubleſome adminiſtration of them for their uſe. He ſold for them and the church his own patrimony, and made it his ſtudy and earneſt endeavour that no one in his dioceſs ſhould paſs unrelieved in diſtreſs. His predeceſſor had formed a project of building a cathedral within the walls of the city of Nantes, which Felix executed in the moſt magnificent manner. Fortunatus deſcribes it to have been compoſed of three naves, of which the middle was ſupported by great pillars. A great cupola was raiſed in the middle. The church was covered with tin, and within was only azure, gold, moſaic paintings, pilaſtres, foliages, various figures and other ornaments. Euphronius, archbiſhop of Tours, and the biſhops of Angers, Mans, Rennes, Poitiers and Angouleme performed the dedication: no biſhop of the Britons was invited to the ceremony; from which it appears that their commerce with the French was not entirely free. The Britons were then poſſeſſed of no lands in the dioceſs of Nantes except the territory of Croiſic in which was the palace of *Aula Quiriaca* or Guerrande, vulgarly Warand, probably ſo called from Guerech I, the Britiſh count of Vannes, who reſided there. Canao, one of his ſucceſſors, when Felix was made biſhop, had put to death three of his brothers, and held a fourth named Macliau in priſon. St. Felix by his interceſſion ſaved his life, and obtained his liberty. St. Gregory of Tours complains that biſhop Felix had been prepoſſeſſed by falſe informations againſt Peter, Gregory's brother, and accuſed him of favouring an unworthy nephew: but in other places bears teſtimony to his eminent ſanctity, which is much extolled by Fortunatus and others. Guerech II, count of Vannes, plundered the dioceſſes of Rennes and Vannes, and repulſed the troops which king Chilperic ſent againſt him: but at the intreaties of St. Felix withdrew his forces, and made peace. The holy prelate died on the 8th of January in 584, the 70th year of his age, of his epiſcopal dignity 33.

He is honoured at Nantes of which he was the 16th biſhop from St. Clair, on the 7th of July, the day of

the tranſlation of his relicks. See Fortunatus, l. 3. c. 4, 5, 6, 7. St. Gregory of Tours, l. 5. c. 5. Ceillier, T. 16. p. 562. M. Travers, Hiſtoire abregée des Evêques de Nantes, Tome 7. part. 2. des Memoires de litterature recueillis par P. Deſmolets de l'Oratoire. Stilting the Bollandiſt, T. 2. Jul. p. 470. Lobineau, Vies des SS. de Bretagne, p. 121.

St. BENEDICT XI. Pope, C. His family name was Nicholas Bocaſini. He was a native of Treviſo, which city was then an independent commonwealth, but ſince the year 1336, is ſubject to that of Venice. He was born in 1240, and ſtudied firſt at Treviſo, and afterwards at Venice, where, at 14 years of age, he took the habit of St. Dominick. He ſeemed deſirous to ſet no bounds to his fervour and fidelity in the practice of every means of improving his ſoul daily in virtue; and, during fourteen years, enriched his mind with an uncommon ſtore of ſacred learning. After this term he was appointed profeſſor and preacher at Venice and Bologna, and with incredible fruit communicated to others thoſe ſpiritual riches which he had treaſured up in ſilence and retirement, being always careful, by the ſame means, to preſerve and increaſe his own ſtock. He wrote ſeveral ſermons and comments on the holy ſcripture, which are ſtill extant. He was choſen provincial of Lombardy, and, in 1296, the 9th general of his Order. On that occaſion, by a pathetic circular letter (1) he exhorted his brethren to a love of poverty, humility, retirement, prayer, charity, and obedience. In 1297, he was ſent by Boniface VIII. nuncio into France, to be the mediator of peace between that nation and the Engliſh; and was created cardinal during his reſidence there, in 1298. Nothing but the ſtrict command of his Holineſs could have obliged him to accept that dignity, which coſt him many tears. He was made ſoon after, biſhop of Oſtia, and dean of the ſacred college; and in 1301, went legate *a latere* into Hungary, to endeavour to compoſe the differences which divided that nation into factions, and had alrea-

(1) Publiſhed by Dom Martenne, Anecdot. T. 4.

dy laid it waſte by a dreadful civil war; in which cardinal Bocaſini ſucceeded to a miracle. He alſo aboliſhed in that country ſeveral ſuperſtitious practices, and other abuſes and ſcandals. He afterwards exerted his zeal in Auſtria and at Venice, being ſucceſſively legate in both thoſe places.

Boniface VIII. dying on the 11th of October, 1303, the cardinals entered the conclave on the 21ſt of the ſame month, and on the day following unanimouſly choſe our ſaint pope. He was ſeized with trembling at the news; but being compelled to acquieſce, was crowned on the following Sunday. He continued his former practices of humility, mortification, and penance. When his mother came to his court in rich attire, he refuſed to ſee her till ſhe had put on again her former mean apparel. Rome was, at that time, torn by civil diviſions, eſpecially by the factions of the Colonnas againſt the late pope, but the moderation, meekneſs, and prudence of our ſaint ſoon reſtored the whole country to perfect tranquillity. He pardoned the Colonnas, and other rebels, Sciarra Colonna, and William of Nogaret excepted, who remained under the former ſentence of proſcription. He pacified Denmark, and other kingdoms of the North, and appeaſed the ſtate and church of France. He reconciled the cities of Venice and Padua, without effuſion of blood. He joined his zealous endeavours with Helena, queen of Servia, in the converſion of her ſon Oroſius. This good pope died the martyr of peace, to make which reign over the whole chriſtian world, he ſeemed only to have lived. Having ſat only eight months and ſeventeen days, he departed this life at Perugia, on the 6th of July, in the year of our Lord 1304, of his age 63. Some ſay he died of poiſon ſecretly given him by the contrivance of certain wicked men who were enemies to the public tranquillity. He was honoured by miracles, examined and approved by the biſhop of Perugia, and atteſted by Platina and other hiſtorians. See Conc. T. 10. alſo his life collected by Pagi, in his annals, and in an expreſs work by the late learned Dominican F. Peter Thomas Campana: and *Vie de S.*

Benoit XI. ou Caractere de la Saintetè du B. Benoit XI. a Toulouſe, 1739. See alſo F. Touron, *Hommes Illuſtres*, T. 1. l. 7. p. 655. and Benedict XIV. de Canoniz. T. 4. Append. and in his new Roman martyrology on the 7th of July.

JULY VIII.

St. ELIZABETH, Queen of Portugal.

From her authentic life written by a Franciſcan friar; Mariana, and other Spaniſh hiſtorians. See Janning the Bollandiſt, Julij T. 2. ad diem 4. p. 169.

A. D. 1336.

ST. ELIZABETH was daughter of Peter III. king of Arragon, and grand-daughter of James I. who had been educated under the care of St. Peter Nolaſco, and was ſurnamed the Saint, and from the taking of Majorca and Valentia, *Expugnator*, or the conqueror. Her mother Conſtantia was daughter of Manfred king of Sicily, and grand-child to the emperor Frederic II. Our ſaint was born in 1271, and received at the baptiſmal font by the name of Elizabeth, from her aunt St. Elizabeth of Hungary, who had been canonized by Gregory IX. in 1235. Her birth eſtabliſhed a good underſtanding between her grandfather James, who was then on the throne, and her father, whoſe quarrel had divided the whole kingdom. The former took upon himſelf the care of her education, and inſpired her with an ardour for piety above her age, though he died in 1276 (having reigned 63 years) before ſhe had completed the 6th year of her age.

Her father ſucceeded to the crown, and was careful to place moſt virtuous perſons about his daughter, whoſe example might be to her a conſtant ſpur to all virtue. The young princeſs was of a moſt ſweet and mild diſpoſition, and from her tender years had no reliſh for any thing but what was conducive to piety and devotion. It was doing her the moſt ſenſible pleaſure, if any one promiſed to lead her to ſome chapel to ſay a prayer. At eight years of age ſhe began to faſt

on vigils, and to practice great ſelf-denials; nor could ſhe bear to hear the tenderneſs of her years and conſtitution alleged as a reaſon that ſhe ought not to faſt, or macerate her tender body. Her fervour made her eagerly to deſire that ſhe might have a ſhare in every exerciſe of virtue which ſhe ſaw practiſed by others, and ſhe had been already taught, that the frequent mortification of the ſenſes, and ſtill more of the will, is to be joined with prayer to obtain the grace which reſtrains the paſſions, and prevents their revolt. How little is this moſt important maxim conſidered by thoſe parents who excite and fortify the paſſions of children, by teaching them a love of vanities, and indulging them in gratifications of ſenſe! If rigorous faſts ſuit not their tender age, a ſubmiſſion of the will, perfect obedience, and humble modeſty, are in no time of life more indiſpenſably to be inculcated; nor is any abſtinence more neceſſary than that by which children are taught never to drink or eat out of meals, to bear ſeveral little denials in them without uneaſineſs, and never eagerly to crave any thing. The eaſy and happy victory of Elizabeth over herſelf was owing to this early and perfect temperance, ſubmiſſiveneſs, and ſincere humility. Eſteeming virtue her only advantage and delight, ſhe abhorred romances and idle entertainments, ſhunned the uſual amuſements of children, and was an enemy to all the vanities of the world. She could bear no other ſongs than ſacred hymns and pſalms; and from her childhood ſaid every day the whole office of the breviary, in which no prieſt could be more ſcrupulouſly exact. Her tenderneſs and compaſſion for the poor made her, even in that tender age, to be ſtyled their mother.

At twelve years of age ſhe was given in marriage to Dionyſius, king of Portugal. That prince had conſidered in her, birth, beauty, riches, and ſprightlineſs of genius more than virtue; yet he allowed her an entire liberty in her devotions, and exceedingly eſteemed and admired her extraordinary piety. She found no temptation to pride in the dazzling ſplendor of a crown, and could ſay with Eſther, that her heart

never found any delight in the glory, riches, and grandeur with which ſhe was ſurrounded. She was ſenſible that regularity in our actions is neceſſary to virtue, this being in itſelf moſt agreeable to God, who ſhews in all his works how much he is the lover of order; alſo, a prudent diſtribution of time fixes the ficklenefs of the human mind, hinders frequent omiſſions of pious exerciſes, and is a means to prevent our being ever idle, and being governed by humour and caprice in what we do, by which motives a diſguiſed ſelf-love eaſily inſinuates itſelf into our ordinary actions. Our ſaint therefore planned for herſelf a regular diſtribution of her whole time, and of her religious exerciſes, which ſhe never interrupted, unleſs extraordinary occaſions of duty or charity obliged her to change the order of her daily practices. She roſe very early every morning, and after a long morning exerciſe, and a pious meditation, ſhe recited matins, lauds, and prime of the church office. Then ſhe heard maſs, at which ſhe communicated frequently every week. She ſaid every day alſo the little office of our Lady, and that of the dead; and in the afternoon had other regular devotions after even-ſong, or veſpers. She retired often into her oratory to her pious books, and allotted certain hours to attend her domeſtic affairs, public buſineſs, or what ſhe owed to others. All her ſpare time ſhe employed in pious reading, or in working for the altar, or the poor, and ſhe made her ladies of honour do the like. She found no time to ſpend in vain ſports and recreations, or in idle diſcourſe or entertainments. She was moſt abſtemious in her diet, mean in her attire, humble, meek, and affable in converſation, and wholly bent upon the ſervice of God in all her actions. Admirable was her ſpirit of compunction, and of holy prayer; and ſhe poured forth her heart before God with moſt feeling ſentiments of divine love, and often watered her cheeks, and the very ground, with abundant tears of ſweet devotion. Frequent attempts were made to prevail with her to moderate her auſterities, but ſhe always anſwered, that if Chriſt aſſures us that his ſpirit can-

not find place in a life of ſoftneſs and pleaſure, mortification is no where more neceſſary than on the throne, where the paſſions find more dangerous incentives. She faſted three days a week, many vigils beſides thoſe preſcribed by the church; all advent; a lent of devotion, from the feaſt of St. John Baptiſt to the feaſt of the Aſſumption; and ſoon after this ſhe began another lent, which ſhe continued to St. Michael's day. On all Fridays and Saturdays, on the eves of all feſtivals of the Bleſſed Virgin and the apoſtles, and on many other days, her faſt was on bread and water. She often viſited churches and places of devotion on foot.

Charity to the poor was a diſtinguiſhing part of her character. She gave conſtant orders to have all pilgrims and poor ſtrangers provided for with lodging and neceſſaries. She made it her buſineſs to ſeek out, and ſecretly relieve perſons of good condition who were reduced to neceſſity, yet out of ſhame durſt not make known their wants. She was very liberal in furniſhing fortunes to poor young women, that they might marry according to their condition, and not be expoſed to the danger of loſing their virtue. She viſited the ſick, ſerved them, and dreſſed and kiſſed their moſt loathſome ſores. She founded in different parts of the kingdom many pious eſtabliſhments, particularly an hoſpital near her own palace at Coïmbra, a houſe for penitent women who had been ſeduced into evil courſes, at Torres-Novas, and an hoſpital for foundlings, or thoſe children who for want of due proviſion are expoſed to the danger of periſhing by poverty, or the neglect and cruelty of unnatural parents. She was utterly regardleſs of her own conveniences, and ſo attentive to the poor and afflicted perſons of the whole kingdom, that ſhe ſeemed almoſt wholly to belong to them: not that ſhe neglected any other duties which ſhe owed to her neighbour, for ſhe made it her principal ſtudy to pay to her huſband the moſt dutiful reſpect, love, and obedience, and bore his injuries with invincible meekneſs and patience. Though king Dionyſius was a friend of juſtice, and a

valiant, bountiful, and compaſſionate prince, yet he was, in his youth, a worldly man, and defiled the ſanctity of the nuptial ſtate with abominable luſts. The good queen uſed all her endeavours to reclaim him, grieving moſt ſenſibly for the offence of God, and the ſcandal given to the people; and ſhe never ceaſed to weep herſelf, and to procure the prayers of others, for his converſion. She ſtrove to gain him only by courteſy, and with conſtant ſweetneſs and chearfulneſs cheriſhed his natural children, and took great care of their education. By theſe means ſhe ſoftened the heart of the king, who, by the ſuccour of a powerful grace, roſe out of the filthy puddle in which he had wallowed for a long time, and kept ever after the fidelity that was due to his virtuous conſort. He inſtituted the Order of Chriſt in 1318; founded, with a truly royal magnificence, the univerſity of Coimbra, and adorned his kingdom with public buildings. His extraordinary virtues, particularly his liberality, juſtice, and conſtancy, are highly extolled by the Portugueſe, and after his entire converſion, he was the idol and glory of his people. A little time before his perfect converſion, there happened an extraordinary accident. The queen had a very pious faithful page, whom ſhe employed in the diſtribution of her ſecret alms. A wicked fellow-page envying him on account of this favour, to which his virtue and ſervices entitled him, treacherouſly ſuggeſted to his majeſty, that the queen ſhewed a fondneſs for that page. The prince, who by his own ſenſual heart was eaſily inclined to judge ill of others, gave credit to the ſlander, and reſolved to take away the life of the innocent youth. For this purpoſe, he gave order to a lime-burner, that if on ſuch a day he ſent to him a page with this errand, to enquire, "Whether he had fulfilled the king's commands?" he ſhould take him and caſt him into the lime-kiln, there to be burnt; for that death he had juſtly incurred, and the execution was expedient for the king's ſervice. On the day appointed he diſpatched the page with this meſſage to the lime-kiln; but the devout youth, on the road

paſſing by a church, heard the bell ring at the elevation at maſs, went in and prayed there devoutly; for it was his pious cuſtom, if ever he heard the ſign given by the bell for the elevation, always to go thither, and not depart till maſs was ended. It happened, on that occaſion, that as the firſt was not a whole maſs, and it was with him a conſtant rule to hear maſs every day, he ſtayed in the church, and heard ſucceſſively two other maſſes. In the mean time, the king, who was impatient to know if his orders had been executed, ſent the informer to the lime-kiln, to enquire whether his commands had been obeyed; but as ſoon as he was come to the kiln, and had aſked the queſtion, the man ſuppoſing him to be the meſſenger meant by the king's order, ſeized him, and threw him into the burning lime, where he was ſoon conſumed. Thus was the innocent protected by his devotion, and the ſlanderer was overtaken by divine juſtice. The page who had heard the maſſes, went afterward to the lime-kiln, and having aſked whether his majeſty's commands had been yet executed, brought him word back, that they were. The king was almoſt out of himſelf with ſurpriſe, when he ſaw him come back with this meſſage, and being ſoon informed of the particulars, he eaſily diſcovered the innocence of the pious youth, adored the divine judgments, and ever after reſpected the great virtue and ſanctity of his queen.

St. Elizabeth had by the king two children, Alphonſus, who afterward ſucceeded his father, and Conſtantia, who was married to Ferdinand IV. king of Caſtille. This ſon, when grown up, married the infanta of Caſtille, and ſoon after revolting againſt his own father, put himſelf at the head of an army of malecontents. St. Elizabeth had recourſe to weeping, prayer, faſting and almſdeeds, and exhorted her ſon, in the ſtrongeſt terms, to return to his duty, conjuring her huſband, at the ſame time, to forgive him. Pope John XXII. wrote to her, commending her religious and prudent conduct; but certain court flatterers whiſpering to the king, that ſhe was ſuſpected

of favouring her ſon, he, whom jealouſy made credulous, baniſhed her to the city of Alanquer. The queen received this diſgrace with admirable patience and peace of mind, and made uſe of the opportunity which her retirement afforded, to redouble her auſterities and devotions. She never would entertain any correſpondence with the malecontents, nor liſten to any ſuggeſtions from them. The king himſelf admired her goodneſs, meekneſs, and humility under her diſgrace; and, ſhortly after, called her back to court, and ſhewed her greater love and reſpect than ever. In all her troubles ſhe commited herſelf to the ſweet diſpoſal of divine providence, conſidering that ſhe was always under the protection of God, her merciful father.

Being herſelf of the moſt ſweet and peaceable diſpoſition, ſhe was always moſt active and induſtrious in compoſing all differences between neighbours, eſpecially in averting war, with the train of all the moſt terrible evils which attend it. She reconciled her huſband and ſon, when their armies were marching one againſt the other; and ſhe reduced all the ſubjects to duty and obedience. She made peace between Ferdinand IV. king of Caſtille, and Alphonſus de la Cerda, his couſin-german, who diſputed the crown: likewiſe between James II. king of Arragon, her own brother, and Ferdinand IV. the king of Caſtille, her ſon-in-law. In order to effect this laſt, ſhe took a journey with her huſband into both thoſe kingdoms, and, to the great ſatisfaction of the chriſtian world, put a happy period to all diſſenſions and debates between thoſe ſtates. After this charitable work, king Dionyſius, having reigned forty-five years, fell ſick. St. Elizabeth gave him moſt ſignal teſtimonies of her love and affection, ſcarce ever leaving his chamber during his illneſs, unleſs to go to the church, and taking infinite pains to ſerve and attend him. But her main care and ſolicitude was to ſecure his eternal happineſs, and to procure that he might depart this life in ſentiments of perfect repentance and piety. For this purpoſe ſhe gave bountiful alms, and cauſed many prayers

and maſſes to be ſaid. During his long and tedious illneſs, he gave great marks of ſincere compunction, and died at Santaren on the 6th of January, 1325. As ſoon as he had expired, the queen retired into her oratory, commended his ſoul to God, and conſecrating herſelf to the divine ſervice, put on the habit of the third Order of St. Francis. She attended the funeral proceſſion, with her huſband's corpſe, to Odiveras, where he had choſen his burying-place in a famous church of Ciſtercian monks. After a conſiderable ſtay there, ſhe made a pilgrimage to Compoſtella, and returning to Odiveras, celebrated there her huſband's anniverſary with great ſolemnity; after which ſhe retired to a convent of Clares, which ſhe had begun to rebuild before the death of her huſband. She was deſirous to make her religious profeſſion, but was diverted from that deſign for ſome time upon a motive of charity, that ſhe might continue to ſupport an infinity of poor people by her alms and protection. She therefore contented herſelf at firſt with wearing the habit of the third Order, living in a houſe which ſhe built contiguous to her great nunnery, in which ſhe aſſembled ninety devout nuns. She often viſited them, and ſometimes ſerved them at table, having for her companion in this practice of charity and humility, her daughter-in-law Beatrix, the queen then reigning. However by authentic hiſtorical proofs it is evinced that before her death ſhe made her religious profeſſion in the aforeſaid third Order, as pope Urban VIII. after mature diſcuſſion of thoſe monuments, has declared. (1)

A war being lighted up between her ſon Alphonſus IV. ſurnamed the *Brave*, king of Portugal, and her grandſon Alphonſus XI. king of Caſtille, and armies being ſet on foot, ſhe was ſtartled at the news, and reſolved to ſet out to reconcile them, and extinguiſh the fire that was kindling. Her ſervants endeavoured to perſuade her to defer her journey, on account of the exceſſive heats, but ſhe made anſwer, that ſhe

(1) Urban VIII. Conſtit. 58. *Cum ſicut.* An. 1626. Bullar. Roman. T. 5. p. 120.

could not better expend her health and her life, than by ſeeking to prevent the miſeries and calamities of a war. The very news of her journey diſpoſed both parties to peace. She went to Eſtremoz, upon the frontiers of Portugal and Caſtille, where her ſon was; but ſhe arrived ill of a violent fever, which ſhe looked upon as a meſſenger ſent by God to warn her, that the time was at hand wherein he called her to himſelf. She ſtrongly exhorted her ſon to the love of peace, and to a holy life; ſhe confeſſed ſeveral times, received the holy Viaticum on her knees at the foot of the altar, and ſhortly after, extreme-unction; from which time ſhe continued in fervent prayer, often invoking the Bleſſed Virgin, and repeating theſe words, "Mary, mother of grace, mother of mercy, defend us from the wicked enemy, and receive us at the hour of our death." She appeared overflowing with heavenly joy, and with thoſe conſolations of the Holy Ghoſt which make death ſo ſweet to the ſaints; and in the preſence of her ſon the king, and of her daughter-in-law, ſhe gave up her happy ſoul to God, on the 4th of July, in the year 1336, of her age ſixty-five. She was buried with royal pomp in the church of her monaſtery of poor Clares at Coïmbra, and honoured by miracles. Leo X. and Paul IV. granted an office on her feſtival; and, in 1612, her body was taken up, and found entire. It is now richly enſhrined in a magnificent chapel, built on purpoſe. She was canonized by Urban VIII. in 1625, and the 8th of July appointed for her feſtival.

The characteriſtical virtue of St. Elizabeth was a love of peace. Chriſt, the prince of peace, declares his ſpirit to be the ſpirit of humility and meekneſs; conſequently, the ſpirit of peace. Variance, wrath, and ſtrife, are the works of the fleſh, of envy and pride, which he condemns, and which exclude from the kingdom of heaven. Bitterneſs and contention ſhut out reaſon, make the ſoul deaf to the motives of religion, and open the underſtanding to nothing but what is ſinful. To find the way of peace, we muſt be meek and patient, even under the moſt violent provocations: we muſt never

reſent any wrong, nor return railing for railing, but good for evil: we muſt regard paſſion as the worſt of monſters, and muſt judge it as unreaſonable to hearken to its ſuggeſtions, as to chooſe a madman for our counſellor in matters of concern and difficulty: above all, we muſt abhor it not only as a ſin, but as leading to a numberleſs variety of other grievous ſins, and ſpiritual evils. *Bleſſed are the peace-makers*, and all who love and cultivate this virtue among men, *they ſhall be called the children of God*, whoſe badge and image they bear.

On the same Day.

St. Procopius, M. He was a native of Jeruſalem, but lived at Bethſan, otherwiſe called Scythopolis, where he was reader in the church, and alſo performed the function of exorciſt in diſpoſſeſſing demoniacs, and that of interpreter of the Greek tongue into the Syro-Chaldaic. (*a*) He was a divine man, ſay his acts, and had always lived in the practice of great auſterity and patience, and in perpetual chaſtity. He took no other ſuſtenance than bread and water, and uſually abſtained from all food two or three days together. He was well ſkilled in the ſciences of the Greeks, but much more in that of the holy ſcriptures; the aſſiduous meditation on which nouriſhed his ſoul, and ſeemed alſo to give vigour and ſtrength to his emaciated body. He was admirable in all virtues, particularly in a heavenly meekneſs and humility. Diocleſian's bloody edicts againſt the Chriſtians reached Paleſtine in April, 303, and Procopius was the firſt perſon who received the crown of martyrdom in that country, in the aforeſaid perſecution. He was apprehended at Bethſan, and led, with ſeveral others, bound to Cæſarea, our city, ſay the acts, and was hurried ſtraight before Paulinus, pre-

(*a*) Grotius, and others, demonſtrate the Greek language to have been, in the firſt ages of chriſtianity, common in Paleſtine; but this cannot be extended to all the country people, as this paſſage, and other proofs, clearly ſhew. Hence Euſebius wrote his acts of the martyrs of Paleſtine in Syro-Chaldaic; but abridged the ſame in Greek, in the eighth book of his church hiſtory.

fect of the province. (*b*) The judge commanded the martyr to ſacrifice to the gods. The ſervant of Chriſt anſwered, he never could do it; and this he declared with a firmneſs and reſolution that ſeemed to wound the heart of the prefect, as if it had been pierced with a dagger. The martyr added, There is no God but one, who is the author and preſerver of the world. The prefect then bad him ſacrifice to the four emperors, namely, Diocleſian, Herculius, Galerius, and Conſtantius. This the ſaint again refuſed to do, and had ſcarce returned his anſwer, but the judge paſſed ſentence upon him, and he was immediately led to execution and beheaded. He is honoured by the Greeks with the title of The Great Martyr. See his original Chaldaic acts publiſhed by Steph. Aſſemani, T. 2. p. 166. and a leſs accurate old Latin tranſlation given by Ruinart, and by Henry Valois, Not. in Euſeb. l. 8. The author of theſe acts was Euſebius of Cæſarea, an eye-witneſs.

SS. KILIAN, Biſhop; COLMAN, Prieſt; and TOTNAN, Deacon, MM. Kilian or Kuln was a holy Iriſh monk, of noble Scottiſh extraction. With two zealous companions he travelled to Rome, in 686, and obtained of pope Conon a commiſſion to preach the goſpel to the German idolaters in Franconia; upon which occaſion Kilian was inveſted with epiſcopal authority. The miſſionaries converted and baptized great numbers at Wurtzburg, and among others, Goſbert, the duke of that name. This prince had taken to wife Geilana, the relict of his deceaſed brother; and though he loved her tenderly, being put in mind, by St. Kilian, that ſuch a marriage was condemned and void by the law of the goſpel, he promiſed to diſmiſs her, ſaying that we are bound to love God above father, mother, or wife. Geilana was tormented in mind beyond meaſure at this reſolution; jealouſy and ambition equally inflaming her breaſt. And as the vengeance of a wicked woman has no bounds,

(*b*) The old Latin acts write his name Flavian, and ſome Fabian, by miſtaking the Syriac name, which is writ without vowels.

during the abſence of the duke in a military expedition, ſhe ſent aſſaſſins, who privately murdered the three holy miſſionaries, in 688. The ruffians were themſelves purſued by divine vengeance, and all periſhed miſerably. St. Burchard, who in the following century, was placed by St. Boniface in the epiſcopal ſee of Wurtzburg, tranſlated their relicks into his cathedral. A portion of thoſe of St. Kilian, in a rich ſhrine, was preſerved in the treaſury of the Elector of Brunſwic-Lunenburg, in 1713, as appears from the printed deſcription of that cabinet. See the acts of theſe martyrs, compiled by Egilward, monk of St. Burchard's at Wurtzburg, extant imperfect in the eleventh century, in Surius, T. 4. entire in Caniſius, T. 4. par. 2. p. 628. and T. 3. ed. Baſn. p. 174. Alſo among the Opuſcula of Serrarius printed at Mentz in 1611, in the collection of the writers of Wurtzburg publiſhed by Ludewig, p. 966, and in Mabillon, and the Bollandiſts. See alſo, *Theſaurus reliquiarum Electoralis Brunſwico-Luneburgicus. Hanoveræ*, 1713. and Solier, T. 2. Julii, p. 600.

St. WITHBURGE, V. She was the youngeſt of the four ſiſters, all ſaints, daughters of Annas the holy king of the Eaſt-Angles. In her tender years ſhe devoted herſelf to the divine ſervice, and led an auſtere life in cloſe ſolitude for ſeveral years at Holkam, an eſtate of the king her father, near the ſeacoaſt in Norfolk, where a church, afterward called Withburgſtow, was built. After the death of her father, ſhe changed her dwelling to another eſtate of the crown, called Dereham. This is at preſent, a conſiderable market-town in Norfolk, but was then an obſcure retired place. Withburge aſſembled there many devout virgins, and laid the foundation of a great church and nunnery, but did not live to finiſh the buildings. Her holy death happened on the 17th of March, 743. Her body was interred in the church-yard at Dereham, and fifty-five years after, found uncorrupt, and tranſlated into the church. One hundred and ſeventy-ſix years after this, in 974, Brithnoth, (the firſt abbot of Ely,

after that houſe, which had been deſtroyed by the Danes, was rebuilt) with the conſent of king Edgar, removed it to Ely, and depoſited it near the bodies of her two ſiſters. In 1106, the remains of four ſaints were tranſlated into the new church, and laid near the high altar. The bodies of SS. Sexburga and Ermenilda were reduced to duſt, except the bones. That of St. Audry was entire, and that of St. Withburge was not only ſound, but alſo freſh, and the limbs perfectly flexible. Warner, a monk of Weſtminſter, ſhewed this to all the people, by lifting up, and moving ſeveral ways the hands, arms, and feet. Herbert, biſhop of Thetford, who, in 1094, tranſlated his ſee to Norwich, and many other perſons of diſtinction were eye-witneſſes hereof. This is related by Thomas, monk of Ely, in his hiſtory of Ely, (1) which he wrote the year following, 1107. This author tells us, that in the place where St. Withburge was firſt buried, in the church-yard of Dereham, a large fine ſpring of moſt clear water guſhes forth. (2) It is, to this day, called St. Withburge's well, was formerly very famous, and is paved, covered and incloſed: a ſtream from it forms another ſmall well without the church-yard. See her life, and Leland Collect. vol. iii. p. 167.

B. THEOBALD, Abbot. He was, by his virtue, the great ornament of the illuſtrious family of Montmorency in France. He was born in the caſtle of Marli. His father, Bouchard of Montmorency, gave him an education ſuitable to his birth, and trained him up to the profeſſion of arms, in which ſo many heroes of that family have ſignalized themſelves. But Theobald manifeſted, from his infancy, a ſtrong inclination to a ſtate of holy retirement, dreading the leaſt ſhadow of danger, which could threaten his innocence. He ſpent great part of his time in prayer, and reſorted often to the church of the nunnery called Port-Royal, which had been founded in 1204, by Matthew of Montmorency, and on which his father Bouchard had beſtow-

(1) Anglia ſacra, T. 1. p. 613. publiſhed by Wharton. (2) Ib. p. 606.

ed ſo many eſtates, that he was regarded as a ſecond founder. Theobald took the Ciſtercian habit at Vaux de Cernay, in 1220, and was choſen abbot of that houſe in 1234. He lived in the midſt of his brethren as the ſervant of every one, and ſurpaſſed all others in his love of poverty, ſilence, and holy prayer. He was highly eſteemed by St. Lewis. His happy death happened in 1247. His ſhrine in his abbey is viſited by a great concourſe of people on the Whitſun-holydays. His ſolemn feſtival is there kept on the eighth and in ſome places on the ninth of July, probably the day on which the firſt tranſlation of his relicks was made. The Bollandiſts defer his life to the eighth of December, the day of his death. See Le Nain, Hiſt. de Citeaux, T. 9.

St. GRIMBALD native of St. Omer, Abbot. He was a monk at St. Bertin's, and with his abbot entertained king Alfred in that abbey when that prince was going to Rome. This king afterward by the advice of Eldred, archbiſhop of Canterbury, ſent meſſengers to St. Bertin's to invite Grimbald over into England, where he arrived, Hugh being twelfth abbot of that monaſtery, in the year 885. Aſſerius, a monk of Menevia or St. David's, whom king Alfred honoured with his particular eſteem, and who was afterward biſhop of Shireburn, was one of theſe meſſengers.

The Oxonian writers tell us that Grimbald was appointed firſt profeſſor of divinity at Oxford, when he is ſaid to have founded that univerſity; and that Aſſerius, John Erigena and St. Neot taught there at the ſame time. The learned Mr. Hearne ſays not only that Grimbald built St. Peter's church in the Eaſt, but alſo that the Eaſtern vault of his ancient ſtructure is ſtanding to this day, of which he gives a plan. Upon the death of Eldred, archbiſhop of Canterbury, king Alfred preſſed Grimbald to accept that dignity: but was not able to extort his conſent, and was obliged to allow him to retire to the church of Wincheſter. King Alfred's ſon and ſucceſſor Edward, in compliance

with his father's will, built the New Minſtre cloſe to the old, in which he placed ſecular canons, ſays Tanner, and appointed St. Grimbald abbot over them: this title being then given to a ſuperior of ſecular or regular prieſts. About ſixty years after biſhop Ethelwolph brought in monks in place of thoſe ſecular canons. King Henry I. removed this monaſtery of New-Minſtre out of the walls of the city to the place called Hide, which ſtill continued ſometimes to be called St. Grimbald's monaſtery. The body of the great king Alfred was removed by his ſon from the Old Minſtre, and that of his queen Alſwithe from the nunnery of Nunnaminſtre, and depoſited together in the New Minſtre, afterward in Hide-Monaſtery. Nunnaminſtre was founded by king Alfred or rather by his queen Alſwithe. St. Edburge, a daughter of king Edward, was a nun, and according to Leland, abbeſs there. St. Grimbald in his laſt ſickneſs, though extremely feeble, gathered ſtrength when the ſacred viaticum was brought, roſe out of bed, and received it proſtrate on the ground. After this he deſired to be left alone for three days, which he ſpent in cloſe union of his heart with God. On the fourth day the community was called into his chamber, and amidſt their prayers the ſaint calmly breathed forth his happy ſoul, on the 8th of July, in the year 903, of his age 83. His body was repoſed in this church, and honoured amongſt its moſt precious relicks. It was taken up by St. Elphegus, and expoſed in a ſilver ſhrine. See his life written by Goſcelin, monk of St. Bertin's; Capgrave; Leland, Collect. T. 1. p. 18. John Yperius in chron. S. Bertini; Molan. in Natal. Sanct. Belgii; Hearne, Præf. in Lelandi Collect. T. 1, p. 28. T. 2. p. 217. & Præf. in Thomæ Caii Vindicias Oxon. contra Joan. Caium Cantabrig. p. 27. Woode Ant. Oxon. T. 1. p. 9.

JULY IX.

St. EPHREM of Edeſſa, Doctor of the Church, C.

From his works in the late Vatican edition: alſo from St. Gregory of Nyſſa, in his panegyric of St. Ephrem; and from Palladius, Theodoret, Sozomen, &c. See T. 1. Op. S. Ephrem. Romæ, An. 1743. or S. Ephrem Syri Opera Omnia Latinè. Venetiis, 1755, 2 Tomis.

A. D. 378.

THIS humble deacon was the moſt illuſtrious of all the doctors, who, by their doctrine and writings, have adorned the Syriac church. He was born in the territory of Niſibis, a ſtrong city on the banks of the Tigris, in Meſopotamia. His parents lived in the country, and earned their bread with the ſweat of their brows, but were ennobled by the blood of martyrs in their family, and had themſelves both confeſſed Chriſt before the perſecutors under Diocleſian, or his ſucceſſors. They conſecrated Ephrem to God from his cradle, like another Samuel, but he was 18 years old when he was baptized. Before that time he had committed certain faults which his enlightened conſcience extremely exaggerated to him after his perfect converſion to God, and he never ceaſed to bewail, with floods of tears, his ingratitude towards God, in having ever offended him. Sozomen (1) ſays theſe ſins were little fallies of anger, into which he had ſometimes fallen with his play-fellows in his childhood. The ſaint himſelf mentions in his confeſſion (2) two crimes (as he ſtyles them) of this age, which called for his tears during his whole life. The firſt was, that in play he had driven a neighbour's cow among the mountains, where it happened to be killed by a wild beaſt; the ſecond was a doubt which once came into his mind in his childhood, whether God's particular providence reached to an immediate ſuperintendency over all our individual actions. This ſin he exceedingly magnifies

(1) Sozom. l. 3. c. 16. (2) T. 3. p. 23.

in his contrition, though it happened before his baptiſm, and never proceeded farther than a fluctuating thought from ignorance in his childhood; and in his Teſtament he thanks God for having been always preſerved by his mercy, ſince his baptiſm, from any error in faith. Himſelf aſſures us, that the divine goodneſs was pleaſed, in a wonderful manner, to diſcover to him, after this temptation, the folly of his error, and the wretched blindneſs of his ſoul, in having pretended to fathom the ſecrets of providence.

Within a month after he had been aſſaulted by the temptation of the aforeſaid doubt, he happened, in travelling through the country, to be benighted, and was forced to take up his quarters with a ſhepherd who had loſt in the wilderneſs the flock committed to his charge. The maſter of the ſhepherd ſuſpected him guilty of theft, and purſuing him, found him and Ephrem together, and caſt them both into priſon, upon ſuſpicion that they had ſtolen his ſheep. Ephrem was extremely afflicted at his misfortune, and in the dungeon found ſeven other priſoners, who were all falſely accuſed or ſuſpected of different crimes, though really guilty of others. When he had lain ſeven days in priſon in great anguiſh of mind, an angel appearing to him in his ſleep told him he was ſent to ſhew him the juſtice and wiſdom of divine providence in governing and directing all human events; and that this ſhould be manifeſted to him in the caſe of thoſe priſoners who ſeemed to ſuffer in his company unjuſtly. The next day the judge called the priſoners before him, and put two of them to the torture, in order to compel them to confeſs their crimes. While others were tormented, Ephrem ſtood by the rack trembling and weeping for himſelf, under the apprehenſion of being every moment put to the queſtion. The by-ſtanders rallied him for his fears, and ſaid; "Ay, it is thy turn next; it is to no purpoſe now to weep: why didſt thou not fear to commit the crime?" However, he was not put on the rack; but ſent back to priſon. The other priſoners, though innocent of the crimes of which they were firſt arraigned, were all convicted of other miſdemeanors,

and each of them received the chaſtiſement due to his offence. As to Ephrem, the true thief having been diſcovered, he was honourably acquitted, after ſeventy days confinement. This event the ſaint relates at length in his confeſſion (*a*). God was pleaſed to give him this ſenſible proof of the ſweetneſs, juſtice, and tender goodneſs of his holy providence, which we are bound to adore in reſignation and ſilence; waiting till the curtain ſhall be drawn aſide, and the whole œconomy of his loving diſpenſations to his elect diſplayed in its true amiable light, and placed in its full view before our eyes in the next life. Though, to take a view of the infinite wiſdom, juſtice and ſanctity which God diſplayeth in all the diſpenſations of his providence, we muſt take into the proſpect the rewards and puniſhments of the next world, and all the hidden ſprings of this adorable myſtery of faith; yet his divine goodneſs, to excite our confidence in him, was pleaſed, by this revelation to his ſervant, to manifeſt, in this inſtance, his attributes juſtified in part even in this life, of which he hath given us a moſt illuſtrious example with regard to holy Job.

St. Ephrem, from the time of his baptiſm which he received ſoon after this accident, began to be more deeply penetrated with the fear of the divine judgment, and he had always preſent to his mind the rigorous account he was to give to God of all his actions, the remembrance of which was to him a ſource of almoſt uninterrupted tears. Hoping more eaſily to ſecure his ſalvation in a ſtate in which his thoughts would never be diverted from it, ſoon after he was baptized he took the monaſtic habit, and put himſelf under the direction of a holy abbot, with whoſe leave he choſe for his abode a little hermitage in the neighbourhood of the monaſtery. He ſeemed to ſet no bounds to his

(*a*) On this genuine work ſee Aſſemani, Op. T. 1. p. 119. ib. Proleg. c. 1. & T. 2. p. 37. Item Biblioth. Orient. T. 1. p. 141. The diſciples of St. Ephrem committed to writing this ſame hiſtory, as they had often heard it from his mouth. Hence we have ſo many relations of it. One formerly publiſhed by Gerard Voſſius, is republiſhed by Aſſemani (T. 3. p. 23.). But the moſt complete account is that given us in the ſaint's confeſſion, extant in the new Vatican edition.

fervour. He lay on the bare ground, often faſted whole days without eating, and watched a great part of the night in prayer. It was a rule obſerved in all the monaſteries of Meſopotamia and Egypt, that every religious man ſhould perform his taſk of manual labour, of which he gave an account to his ſuperior at the end of every week. The work of theſe monks was always painful, that it might be a part of their penance; and it was ſuch as was compatible with private prayer, and a conſtant attention of the mind to God; for they always prayed or meditated at their work: and for this purpoſe, the firſt taſk which was enjoined a young monk was to get the pſalter by heart. The profits of their labour, above the little pittance which was neceſſary for their mean ſubſiſtence in their penitential ſtate, were always given to the poor. St. Ephrem made ſails for ſhips. Of his poverty he writes thus in his Teſtament: "Ephrem hath never poſſeſſed purſe, ſtaff, or ſcrip, or any other temporal eſtate; my heart hath known no affection for gold or ſilver, or any earthly goods." He was naturally choleric, but ſo perfectly did he ſubdue this paſſion, that meekneſs was one of the moſt conſpicuous virtues in his character, and he was uſually ſtyled, *The meek*, or *the peaceable man of God*. He was never known to diſpute or contend with any one: with the moſt obſtinate ſinners he uſed only tears and intreaties. Once, when he had faſted ſeveral days, the brother who was bringing him a meſs of pottage made with a few herbs for his meal, let fall the pot, and broke it. The ſaint ſeeing him in confuſion, ſaid chearfully: "As our ſupper will not come to us, let us go to it." And ſitting down on the ground by the broken pot, he picked up his meal as well as he could. Humility made the ſaint rejoice in the contempt of himſelf, and ſincerely deſire that all men had ſuch a knowledge and opinion of his baſeneſs and nothingneſs as to deſpiſe him from their hearts, and to look upon him moſt unworthy to hold any rank among creatures. This ſincere ſpirit of profound humility all his words, actions and writings breathed in a moſt affecting manner.

Honours and commendations ſerved to increaſe the ſaint's humility. Hearing himſelf one day praiſed, he was not able to ſpeak, and his whole body was covered with a violent ſweat, cauſed by the inward agony and confuſion of his ſoul at the conſideration of the laſt day; for he was ſeized with extreme fear and dread, thinking that he ſhould be then overwhelmed with ſhame, when his baſeneſs and hypocriſy ſhould be proclaimed, and made manifeſt before all creatures, eſpecially thoſe very perſons who here commended him, and whom he had deceived by his hypocriſy. We may hence eaſily judge how much the thought of any elevation or honour affrighted him. When a certain city ſought to chooſe him biſhop, he counterfeited himſelf mad.

Compunction of heart is the ſiſter of ſincere humility and penance, and nothing ſeemed more admirable in our ſaint than this virtue. Tears ſeemed always ready to be called forth in torrents as often as he raiſed his heart to God, or remembered the ſweetneſs of his divine love, the rigour of his judgments, or the ſpiritual miſeries of our ſouls. "We cannot call to mind his perpetual tears, ſays St. Gregory of Nyſſa, without melting into tears. To weep ſeemed almoſt as natural to him as it is for other men to breathe. Night and day his eyes ſeemed always ſwimming in tears. No one could meet him at any time, who did not ſee them trickling down his cheeks." He appeared always drowned in an abyſs of compunction. This was always painted in moſt ſtriking features on his countenance, the ſight of which was, even in his ſilence, a moving inſtruction to all that beheld him. This ſpirit of compunction gave a ſingular energy to all his words and writings: it never forſakes him, even in panegyrics or in treating of ſubjects of ſpiritual joy. Where he ſpeaks of the felicity of paradiſe or the ſweetneſs of divine love in tranſports of overflowing hope and joy, he never loſes ſight of the motives of compunction, and always returns to his tears. By the continual remembrance of the laſt judgment he nouriſhed in his ſoul this conſtant profound ſpirit of compunction.

St. Gregory of Nyſſa writes, that no one can read his diſcourſes on the laſt judgment without diſſolving into tears, ſo awful is the repreſentation, and ſo ſtrong and lively the image which he paints of that dreadful day. Almoſt every object he ſaw called it afreſh to his mind. The ſpotleſs purity of our ſaint was the fruit of his ſincere humility, and conſtant watchfulneſs over himſelf. He ſays that the great St. Antony, out of modeſty, would never waſh his feet, or ſuffer any part of his body, except his face and hands, to be ſeen naked by any one.

St. Ephrem ſpent many years in the deſert, collected within himſelf, having his mind raiſed above all earthly things, and living as it were out of the fleſh, and out of the world, to uſe the expreſſion of St. Gregory Nazianzen. His zeal drew ſeveral ſevere perſecutions upon him from certain tepid monks, but he found a great ſupport in the example and advice of St. Julian, whoſe life he has written. He loſt this comfort by the death of that great ſervant of God; and about the ſame time died, in 338, (not 350, as Tillemont miſtakes) St. James, biſhop of Niſibis, his ſpiritual director and patron. Not long after this, God inſpired St. Ephrem to leave his own country, and go to Edeſſa, there to venerate the relicks of the ſaints, by which are probably meant chiefly thoſe of the apoſtle St. Thomas. He likewiſe deſired to enjoy the converſation of certain holy anchorets who inhabited the mountains near that city, which was ſometimes reckoned in Meſopotamia, and ſometimes in Syria. Under the weak reigns of the laſt of the Seleucidæ, kings of Aſia, it was erected into a ſmall kingdom by the princes called Abgars. As the ſaint was going into Edeſſa, a certain courteſan fixed her eyes upon him, which when he perceived he turned away his face, and ſaid with indignation: "Why doſt thou gaze upon me?" To which ſhe made this ſmart reply: "Woman was formed from man; but you ought always to keep your eyes caſt down on the earth, out of which man was framed." St. Ephrem, whoſe heart was always filled with the moſt profound ſentiments of hu-

mility, was much ſtruck and pleaſed with this reflection, and admired the providence of God which ſends us admonitions by all ſorts of means. He wrote a book on thoſe words of the courtezan, which the Syrians anciently eſteemed the moſt uſeful and the beſt of all the writings of this incomparable doctor, but it is now loſt. It ſeems to have contained maxims of humility.

St. Ephrem lived at Edeſſa, highly honoured by all ranks and orders of men. Being ordained deacon of that church, he became an apoſtle of penance, which he preached with incredible zeal and fruit. He from time to time returned into his deſert, there to renew in his heart the ſpirit of compunction and prayer; but always came out of his wilderneſs, inflamed with the ardour of a Baptiſt, to announce the divine truths to a world buried in ſpiritual darkneſs and inſenſibility. The ſaint was endued with great natural talents which he had improved by ſtudy and contemplation. He was a poet and had read ſomething of logic; but had no tincture of the reſt of the Grecian philoſophy. This want of the heatheniſh learning and profane ſcience was ſupplied by his good ſenſe and uncommon penetration, and the diligence with which he cultivated his faculties by more ſublime ſacred ſtudies. He learned very accurately the doctrine of the catholic faith, was well verſed in the holy ſcriptures, and was a perfect maſter of the Syriac tongue, in which he wrote with great elegance and propriety. He was poſſeſſed of an extraordinary faculty of natural eloquence. Words flowed from him like a torrent, which yet were too ſlow for the impetuoſity and multitude of thoughts with which he was overwhelmed in ſpeaking on ſpiritual ſubjects. His conceptions were always clear, his diction pure and agreeable. He ſpoke with admirable perſpicuity, copiouſneſs and ſententiouſneſs, in an eaſy unaffected ſtyle: and with ſo much ſweetneſs, ſo pathetic a vehemence, ſo natural an accent, and ſo ſtrong emotions of his own heart, that his words ſeemed to carry with them an irreſiſtible power. His writings derive great ſtrength from the

genius and natural bold tropes of the Oriental languages applied by so great a master, and have a graceful beauty and force which no translation can attain: though his works are only impetuous effusions of an overflowing heart, not studied compositions. What recommends them beyond all other advantages of eloquence, is, they are all the language of the heart, and a heart penetrated with the most perfect sentiments of divine love, confidence, compunction, humility and all other virtues. They present his ardent, humble and meek soul such as it was, and shew how ardently he was occupied only on the great truths of salvation; how much he humbled himself without intermission, under the almighty hand of God, infinite in sanctity and terrible in his justice; with what profound awe he trembled in the constant attention to his adorable presence, and at the remembrance of his dreadful judgment, and with what fervour he both preached and practised the most austere penance, labouring continually with all his strength "to prepare himself a treasure for the last hour," as he expresses himself. His words strongly imprint upon the souls of others those sentiments with which he was penetrated: they carry light and conviction; they never fail to strike, and pierce to the very bottom of the soul. Nor is the fire which they kindle in the breast a passing warmth, but a flame which devours and destroys all earthly affections, transforms the soul into itself, and continues without abating, the lasting force of its activity. (*b*) "Who that is proud," says St. Gregory of Nyssa, "would not become the humblest of men by reading his discourse on humility? Who would not be inflamed with a divine fire by reading his treatise on charity? Who would not wish to be chaste in heart and spirit, by reading the praises he has given to virginity?"

The saint though most austere to himself, was discreet in the direction of others, and often repeated this advice, that it is a dangerous stratagem of the enemy to induce fervent converts to embrace in the

(*b*) See Appendix on St. Ephrem's Works, at the end of the life.

beginning exceſſive mortifications. (3) Wherefore it behoves them not to undertake without prudent counſel any extraordinary practices of penance; but always ſuch in which they will be able to perſevere with conſtancy and chearfulneſs. Who ever laid on a child a burden of an hundred pounds weight, under which he is ſure to fall?

St. Ephrem, brought many idolaters to the faith, and converted great numbers of Arians, Sabellians and other heretics. St. Jerom commends a book which he wrote againſt the Macedonians, to prove the divinity of the Holy Ghoſt. He eſtabliſhed the perfect efficacy of penance againſt the Novatians, who, though the boldeſt and moſt inſolent of men, ſeemed like children without ſtrength before this experienced champion, as St. Gregory of Nyſſa aſſures us. Not leſs glorious were his triumphs over the Millenarians, Marcionites, Manichees, and the diſciples of the impious Bardeſanes who denied the reſurrection of the fleſh, and had in the foregoing century ſpread his errors at Edeſſa, by ſongs which the people learned to ſing. St. Ephrem to miniſter a proper antidote againſt this poiſon, compoſed elegant catholic ſongs and poems which he taught the inhabitants both of the city and country with great ſpiritual advantage. Apollinaris began openly to broach his hereſy a little before the year 376, denying in Chriſt a human ſoul, which he pretended that the divine perſon ſupplied in the humanity: whence it would have followed that he was not truly man, but only aſſumed a human body, not the complete human nature. St. Ephrem was then very old, but he oppoſed this new monſter with great vigour. Several hereſies he cruſhed in their birth, and he ſuffered much from the fury of the Arians under Conſtantius, and of the Heathens under Julian, but in both thoſe perſecutions reaped glorious laurels and trophies.

It was by a divine admonition, as himſelf aſſures us, (4) that about the year 372, he undertook a long journey to pay a viſit to Baſil. Being arrived at Cæ-

(3) Serm. Aſcetic. 1. p. 4. (4) In encomio Baſilij. T. 2.

ſarea he went to the great church, where he found the holy biſhop preaching. After the ſermon, St. Baſil ſent for him, and aſked him by an interpreter, if he was not Ephrem, the ſervant of Chriſt. (c) "I am that Ephrem," ſaid he, "who have wandered aſtray from the path of heaven." Then melting into tears, and raiſing his voice, he cried out: "O my father, have pity on a ſinful wretch, and lead me into the narrow path." St. Baſil gave him many rules of holy life, and after long ſpiritual conferences diſmiſſed him with great eſteem, having firſt ordained his companion prieſt. St. Ephrem himſelf never would conſent to be promoted to the ſacerdotal dignity, of which he expreſſes the greateſt dread and apprehenſion, in his ſermon on the prieſthood. (5) Being returned to Edeſſa he retired to a little ſolitary cell, where he prepared himſelf for his laſt paſſage, and compoſed the latter part of his works. For not content to labour for the advantage of one age, or one people, he ſtudied to promote that of all mankind, and all times to come. The public diſtreſs under a great famine called him again out of his retirement in order to ſerve, and procure relief for the poor. He engaged the rich freely to open their coffers, placed beds for the ſick in all the public porticos, viſited them every day and ſerved them with his own hands. The public calamity being over, he haſtened back to his ſolitude, where he ſhortly after ſickened of a fever. He wrote about about that time his ſeventy-ſix *Paræneſes*, or moving exhortations to penance, conſiſting in a great meaſure

(5) T. 4. p. 1. ed. Vaticanæ.

(c) From his converſing with St. Baſil by an interpreter it is clear that St. Ephrem never underſtood the Greek language. The old vicious tranſlation of the life of St. Baſil, under the name of St. Amphilochius, pretends that St. Baſil obtained for him miraculouſly the knowledge of the Greek tongue, and ordained him prieſt. But this is a double miſtake, though the latter was admitted by Baillet. St. Jerom, Palladius and other ancients always ſtyle him deacon, never prieſt. Nor does Pſeudo Amphilochius ſay, that St. Baſil raiſed St. Ephrem, but only his diſciple and companion to the prieſthood, as the new tranſlation of this piece, and an attentive inſpection of the original text demonſtrate.

of moſt affective prayers; ſeveral of which are uſed by the Syrians in their church office. His confidence in the precious fruits of the holy ſacrament of the altar raiſed his hope, and inflamed his love, eſpecially in his paſſage to eternity. Thus he expreſſes himſelf (6): "Entering upon ſo long and dangerous a journey I have my Viaticum, even Thee, O Son of God. In my extreme ſpiritual hunger, I will feed on thee, the repairer of mankind. So it ſhall be that no fire will dare to approach me; for it will not be able to bear the ſweet ſaving odour of thy Body and Blood." The circumſtances of our Saint's death are edifying and deſerve our notice. For nothing more ſtrongly affects our heart, or makes on it a more ſenſible impreſſion than the behaviour and words of great men in their laſt moments.

St. Ephrem was always filled with grief, indignation and confuſion when he perceived others to treat him as a ſaint, or to expreſs any regard or eſteem for him. In his laſt ſickneſs he laid this ſtrict injunction on his diſciples and friends (7): "Sing no funeral hymns at Ephrem's burial: ſuffer no encomiaſtic oration. Wrap not my carcaſe in any coſtly ſhroud; erect no monument to my memory. Allow me only the portion and place of a pilgrim: for I am a pilgrim and a ſtranger as all my fathers were on earth." Seeing that ſeveral perſons had prepared rich ſhrouds for his interment, he was much afflicted, and he charged all thoſe who had ſuch a deſign to drop it, and give the money to the poor, which he in particular obliged a rich nobleman who had bought a moſt ſumptuous ſhroud for that purpoſe, to do. St. Ephrem as long as he was able to ſpeak, continued to exhort all men to the fervent purſuit of virtue, as his laſt words ſufficiently ſhew, ſays St. Gregory of Nyſſa, meaning the ſaint's Teſtament, which is ſtill extant genuine, and the ſame that was quoted by St. Gregory, Sozomen, &c. In it he ſays: "I Ephrem die. Be it known to you all that I write this Teſtament to conjure you always to remember me

(6) Necroſima, can. 81. p. 355. T. 6. (7) St. Ephr. in Teſtam. p. 236. 395. and St. Greg. Nyſſ. p. xii.

in your prayers after my deceaſe (8)." This he often repeats. He proteſts that he had always lived in the true faith, to which he exhorts all moſt firmly to adhere. Deploring and confeſſing aloud the vanity and ſinfulneſs of his life, he adjures all preſent that no one would ſuffer his ſinful duſt to be laid under the altar, and that no one would take any of his rags for relicks, nor ſhew him any honour, for he was a ſinner and the laſt of creatures. "But," ſays he, "throw my body haſtily on your ſhoulders, and caſt me into my grave, as the abomination of the univerſe. Let no one praiſe me; for I am full of confuſion, and the very abſtract of baſeneſs. To ſhew what I am, rather ſpit upon me, and cover my body with phlegm. Did you ſmell the ſtench of my actions, you would fly from me, and leave me unburied, not being able to bear the horrible corruption of my ſins." He forbids any torches or perfumes, ordering his corpſe to be thrown into the common burying-place among poor ſtrangers. He expreſſes moſt feeling ſentiments of compunction, and gives his bleſſing to his diſciples, with a prediction of divine mercy in their favour; but excepts two among them, Aruad and Paulonas, both perſons famed for eloquence; yet he foreſaw that they would afterwards apoſtatize from the catholic faith. The whole city was aſſembled before the ſaint's door, every one being bathed in tears; and all ſtrove to get as near to him as poſſible, and to liſten to his laſt inſtructions. A lady of great quality named Lamprotata, falling at his feet begged his leave to buy a coffin for his interment: to which he aſſented on condition that it ſhould be a very mean one, and that the lady would promiſe to renounce all vanities in a ſpirit of penance, and never again to be carried on the ſhoulders of men or in a chair: all which ſhe chearfully engaged herſelf to perform. The ſaint having ceaſed to ſpeak continued in ſilent prayer till he calmly gave up his ſoul to God. He died in a very advanced age about the year 378. His feſtival was kept at Edeſſa immediately after his death. On it St. Gregory of

(8) Teſtam. T. 2. p. 230. &c.

Nyſſa ſoon after ſpoke his panegyric at the requeſt of one Ephrem, who having been taken captive by the Iſmaelites had recommended himſelf to this ſaint his patron, and had been wonderfully delivered from his chains and from many dangers. St. Gregory cloſes his diſcourſe with this addreſs to the ſaint. "You are now aſſiſting at the divine altar, and before the prince of life with the angels, praiſing the moſt holy Trinity: remember us all, and obtain for us the pardon of our ſins." The true martyrology of Bede calls the 9th of July the day of his depoſition; which agrees with Palladius, who places his death in harveſt-time, though the Latins have long kept his feſtival on the 1ſt of February, and the Greeks on the 28th of January. His perpetual tears, far from diſfiguring his face, made it appear more ſerene and beautiful, and his very aſpect raiſed the veneration of all who beheld him. The Greeks paint him very tall, bent with old age, of a ſweet and beautiful countenance, with his eyes ſwimming in tears, and the venerable marks of ſanctity in his looks and habit.

St. Auſtin ſays, that Adam in paradiſe praiſed God, and did not ſigh: but in our preſent ſtate, a principal function of our prayer conſiſts in ſighs and compunction. Divine love, as St. Gregory obſerves (9), our baniſhment from God, our dangers, our paſt ſins, our daily offences, and the weight of our own ſpiritual miſeries, and thoſe of the whole world call upon us continually to weep, at leaſt ſpiritually and in the deſire of our heart, if we cannot always with our eyes. Every object round about us ſuggeſts many motives to excite our tears. We ought to mingle them even with our hymns of praiſe and love. Can we make an act of divine love, without being pierced with bitter grief and contrition, reflecting that we have been ſo baſe and ungrateful as to have offended our infinitely good God! Can we preſume without trembling to ſing his praiſes with our impure affections, or to pronounce his adorable name with our defiled lips? And do we not firſt en-

(9) Greg. M. Moral. l. 23. c. 21.

deavour by tears of compunction to waſh away the ſtains of our ſouls, begging to be ſprinkled and cleanſed by hyſſop dipped, not in the blood of ſheep or goats, but in the blood of the ſpotleſs lamb, who died to take away the ſins of the world? If the moſt innocent among the ſaints weeps continually from motives of holy love, how much more ought the ſinner to mourn? "The voice of the turtle hath been heard in our land (10)." If the turtle, the emblem of innocence and fidelity, makes its delight to mourn ſolitary in this deſert; what ought not the unfaithful ſoul to do? The penitent ſinner inſtead of the ſighs of the turtle, ought to pour forth his grief in loud groans, imitating the doleful cries of the oſtrich, and in torrents of tears, by which the deepeſt ſorrow for having offended ſo good a God forces his broken heart to give it vent.

(10) Cant. ii. 12.

Appendix on the Writings of St. EPHREM.

THE firſt Volume of the Vatican edition of this father's works begins with his ſermon *On virtues and vices*. He expreſſes in it a ſurpriſe to ſee the full ſeek food from him who was empty, and ſays he is confounded to ſpeak ſeeing every word would accuſe and condemn himſelf. However trembling he recommends to his hearers the fear of God, charity, by which we are meek, patient, tender to all, deſirous to ſerve, and give to all; hope, and longanimity by which we bear all; patience, meekneſs, ſweetneſs to all; inviolable love of truth in the ſmalleſt things, obedience, temperance, &c. and ſpeaks againſt all the contrary vices, envy, detraction, &c.

His two *Confeſſions*, or *Reprehenſions of himſelf*, are only effuſions of his heart in theſe diſpoſitions. The firſt he begins as follows: "Have pity on me, all ye that have bowels of compaſſion." Then he earneſtly begs their prayers that he may find mercy with God, though he was from his infancy an uſeleſs abandoned veſſel. He laments his ſpiritual miſeries in the moſt moving words, declaring that he trembles leſt, as flames from heaven devoured him who preſumed to offer profane fire on the altar, ſo he ſhould meet with the ſame judgment for appearing before God in prayer, without having the fire of his divine love in his heart. He invites all men to weep and pray for him, making a public confeſſion of the failings which his pure lights diſcovered in his affections; for in theſe, notwithſtanding his extraordinary progreſs in the contrary virtues, he ſeemed to himſelf to diſcern covetouſneſs, jealouſy, and ſloth, though he appeared of all men the moſt remote from the very

ſhadow of thoſe vices. And by tears of compunction he ſtudied more and more to purify his heart, that God might vouchſafe perfectly to reign in it. The ſecond part of this work is a bitter accuſation of his pride; which ſin, as he adds, deſtroys even the gifts of God in a ſoul, blaſts all her virtues, and renders them a moſt filthy abomination: for all our virtues will be tried at the laſt day by a fire which only humility can ſtand. He laments how pride infects the whole world; that ſome, by a ſtrange frenzy, ſeek to gratify it in earthly fooleries, and the moſt ſilly vanities, on which the opinion of madmen has ſtamped a pretended dignity, and imaginary value. He laments bitterly, that even ſpiritual men are in danger of ſinning, by taking pride in virtue itſelf, though this be the pure gift of God; and when by his mercy we are enriched with it, we are, nevertheleſs, baſe and unprofitable ſervants.

In his ſecond *Reprehenſion of himſelf*, after having elegantly demonſtrated a particular providence inſpecting and governing the minuteſt affairs and circumſtances, he grievouſly accuſes himſelf of having entertained a doubt of it in his youth, before his converſion to God. He condemns himſelf as guilty of vain-glory, ſloth, lukewarmneſs, immortification, irreverence in the church, talkativeneſs, contentiouſneſs, and other ſins. He fears leſt his repentance ſhould be like that of Eſau, and begs the pity and prayers of all men for an infamous blind leper. He weeps to ſee that ſome men had conceived an eſteem for him to whom none was due; and he cries out to them: "Take off my falſe covering, and you will ſee in me nothing but worms, ſtench, and filth: remove the cloak of hypocriſy, and you will find me an hideous and nauſeous ſepulchre." He compares himſelf to the Phariſees, as wearing only the habit of the prophets and ſaints, to his heavier condemnation; for vice, covered with a maſk of virtue, is always more odious and deteſtable. In another *Confeſſion*, (T. 3. p. 439.) after accuſing himſelf of ſloth, pride, uncharitableneſs, and other ſins, he moſt movingly intreats all men to weep for him; wiſhing they could ſee the extreme miſeries of his heart, which could not fail moſt powerfully to excite their compaſſion, though they could not be able to bear the hideous ſight of the load of his monſtrous iniquities.

His treatiſe *on the Paſſions* is of the ſame nature, a lamentation that from his infancy he had been a contemner of grace, and ſlothful to virtue, ſtrengthened daily his paſſions, and groaned in the midſt of ſnares which made him fear to live leſt he ſhould go on relapſing into ſloth.

He has left us many tracts *on Compunction*, which indeed all his writings breathe. In the firſt which bears this title, he invites all, rich and poor, old and young, to join him in weeping, to purchaſe eternal life and to be delivered from everlaſting death: by weeping and crying to ſee with the blind man in the goſpel, the ſoul will be enlightened to ſee her miſeries. God, the angels, all heaven expect and invite us earneſtly to theſe tears: God's terrible judgment is at hand; which he deſcribes, and then adds, to prevent its juſtice we muſt weep not one day only, but all the days of our life, as David did, in affliction, continual prayer, auſterities and alms. The nar-

row gate does not admit others; the Judge will exclude those who ſought their joy on earth and pampered their fleſh. Then it will be too late to trim our lamps, or ſeek for the oil of good works; then no more poor will ſtand at any door for us to redeem our ſins by alms too. He laments our ſpiritual miſeries, eſpecially his ſins and ſloth continued all his life now to the eleventh hour. He awakes his ſoul by the ſhort time that remains, and that uncertain too.

In his ſecond he relates, that going out of Edeſſa early one morning, accompanied with two brethren, and beholding the heavens beautifully ſpangled with bright ſtars, he ſaid to himſelf: "If the luſtre of theſe luminaries be ſo dazzling, how will the ſaints ſhine when Chriſt ſhall come in glory? But ſuddenly the thought of that terrible day ſtruck my mind, and I trembled in all my joints, and was ſeized with convulſions, and in an agony of fear, ſighing and overwhelmed with a flood of tears, I cried out in bitter anguiſh of mind: How ſhall I be then found? How ſhall I ſtand before that tribunal? A monſter infected with pride among the humble and the perfect, a goat among the ſheep, and a barren tree without fruit. The martyrs will ſhew their torments, and the monks their virtues; but thou, alas! O ſinful, vain and arrogant ſoul, wilt only bear thy ſloth and negligence." His two companions, moved by the exceſs of his tears, wept with him.

In his diſcourſe, that *we ought never to laugh* with a worldly joy, *but to always weep*, he enforces the obligation of perpetual compunction and tears.

In his *aſcetic Sermon*, he ſays grief and zeal compel him to ſpeak, but his unworthineſs and his ſins perſuade him to be ſilent, his eyes delight only in tears to bewail night and day in floods the wounds of his ſoul, and above all that pride which conceals them from him. He laments tepidity and love of earthly things ſhould be found among the monks, and that ſome interrupt their mortifications, weeping one day and laughing the next, lying one night on the ground, the next on a ſoft bed, whereas all our life ought to be a courſe of penance: he extols the humility and conſtant mortification of the ancient and all true monks, like ſhining diamonds in the world. The reſt of this long diſcourſe is a vehement exhortation of the monks to fervour and zeal, this life being a time of traffic, and very ſhort, and a nothing; the recompenſe immenſe, and the rigour of God's juſtice terrible to all. He pronounces woes to himſelf in the confuſion he expected in the laſt day before all who eſteemed him here. Begs earneſtly all pray for him. One of the principal means to preſerve this fervour, is a ſtrict examen every night and morning. A trader caſts up every day his loſſes and gains, and is ſolicitous to repair any loſſes; ſo do you, ſays he, every morning and night make up your accounts carefully; examine yourſelf: Have I to-day ſpoke any idle words, deſpiſed any, &c.? Have I this night watched, prayed, &c.? He adviſes not to undertake too much in auſterities, but ſuch as the ſoul will not relax in, than which nothing is more pernicious.

His *pœnetic Sermon* is alſo addreſſed to young monks, whom he adviſes to the continual preſence of God in their minds moſt earneſtly under temptations. Againſt ſloth, he obſerves, this ſucceeding ſer-

vour by fits makes a life one chain of risings and falling again; building by mortification and destroying again by relaxing. He bids them have this inscription in the beginning of their book: *Sloth banished for ever and ever from my soul.*

His two sermons *on the Fathers deceased*, are also to monks, shewing and lamenting their tepidity by the fervour of their fathers in the deserts. His *Hypomnisticon* is an exhortatory epistle to the same.

His treatise *on Virtue*, is to a novice: he tells him obedience has no merit unless in hard and harsh things, for even wild beasts grow tame by mild treatment.

Next follows his book *in imitation of Proverbs*, in definitions and strong sentences on all virtues, in which he teaches tears in prayer are the beginning of a good life: vain-glory is like a worm in a tree. He speaks much on humility, presumption, charity, tears out of the desire of eternal happiness, and weeps to consider his own wretchedness and poverty.

His treatise for the *Correction* of those who lived wickedly, is full of zeal, humility, and an extraordinary contempt of himself, and spirit of compunction.

That *on Penance*, is a pathetic exhortation to sinners to return by the mercy of God, who expects them before the dawning of the day of life which is coming on; by the comfort which the angels will receive, and from the frightful trial at the last day, against which he prays for himself.

His discourse *on the fear of Souls*, is a lamentation and prayer for himself at the sight of the heavens, still in stronger expressions and tears.

His sermon on the *second Coming of Christ*, shews the joy of the blessed, and exaggerates the severity of that trial from the immensity of God's benefits to us.

In his *Tetrasyllabus*, he explains how the devil vanquished by the fervent, always says: I will then go to my friends the slothful, where I shall have no labour, nor want stratagems. I have but to fetter them in the chains with which they are pleased, and I shall have them always willing subjects. He exhorts all therefore to constant fervour. In another place he exhorts all continually to repeat to themselves against sloth: Yet a little of thy journey remains and thou wilt arrive at thy place of rest. Then take thy rest not now on the road.

In his book on those words, *Attende tibi*, to a monk, he presses the precept of being always fervent, never relaxing, in every virtue, especially in purity; and adds the example of St. Antony, who, as St. Athanasius relates, notwithstanding his great mortifications, which he never relaxed from his youth to his old age, would never bathe or so much as wash his feet, or ever suffered any part of his body to be seen, except his face and hands, till after his death.

He has left us an excellent long prayer for a soul to say in time of any temptation; another for grace and pardon of sins.

A novice among the monks often had begged of St. Ephrem some direction. The saint extols his zeal and humility in desiring advice from a sinner, whose intolerable stench infects all his works. His first *Lesson* to him is, that he always remember the presence of God, and avoid all unnecessary words. He recommends then to him, in ninety-six

leſſons, perfect obedience, abſtinence, ſilence, ſolitude, which frees a man from three dangers, viz. of the eyes, ears and tongue: never to have ſo much compaſſion for any novice, as to offend God, and ſo periſh with him: if he be tepid, it is better he ſhould periſh alone than you alſo by condeſcenſion: never to ſpeak to a ſuperior in favour of an expelled brother, without moſt evident proofs of his perfect converſion; for a little ſpark falling into a barn, eaſily deſtroys all the labours of a whole year: to avoid frequent long converſations with any young man about piety or other things, for fear of fond love: never to deſire any thing great or public, for God's honour, but rather to love to be hid and unknown; many in dens and deſerts were the greateſt ſaints, but without humility the moſt glorious virtues and the greateſt actions are loſt: never to ſeek the care of ſouls, but to employ in it the utmoſt diligence, if it be laid upon him: always to walk in the narrow way of compunction, and mourning. His other leſſons conduce to humility and other virtues.

His fifty-five *Beatitudes* compriſe the happineſs of all virtues, as of ever glorifying God, which is to be as the cherubim and ſeraphim. He cloſes them burſting into tears at the reflection how far he is from any of them, by his ſloth under a holy garb, and how diſtant from the holy ſervants of God, who perſevered ſome in ſack-cloth and chains, others on pillars, others in encloſure and faſting, others in obedience, &c. He adds twenty other beatitudes.

His book of one hundred chapters on *Humility* conſiſts chiefly of ſhort examples; as, A certain novice always kept ſilence. Some ſaid to him: He is ſilent, becauſe he knows not how to ſpeak. Others ſaid, No, but it is becauſe he has a devil. He hearing all this, gave no anſwer, but glorified God in his heart.

In the ſecond Volume we have the life of ſaint *Abraam*; a long panegyric on the patriarch *Joſeph*; a ſermon on the *Tranſfiguration*; one on the *laſt Judgment*, and on the neceſſity and advantage of ſpending this life in tears; a treatiſe of ninety chapters on the *right way* of living; fifty *paræneſes*, or exhortations to the monks, on obedience, humility, &c; a moſt pathetic ſermon on the *ſecond coming* of Chriſt, in which he expreſſes himſelf as follows: "Beloved of Chriſt, lend a favourable attention to what I am going to ſay on the dreadful coming of our Lord. Remembering that hour, I tremble with an exceſs of fear. For who can relate thoſe horrible things? what tongue can expreſs them? When the King of kings, ariſing from his throne of glory, ſhall deſcend, and ſit the juſt judge, calling to an account all the inhabitants of the earth. At this thought I am ready to ſwoon away: my limbs quake for fear, my eyes ſwim in tears, my voice fails, my lips ſhrink, my tongue falters, and my thoughts are wrapt up in ſilence. I am obliged to denounce theſe things to you: yet fear will not ſuffer me to ſpeak. A loud thunder now affrights us; how then ſhall we ſtand at the ſound of the laſt trumpet, louder than any thunder, ſummoning the dead to riſe? Then the bones of all men in the bowels of the earth, hearing this voice, ſhall ſuddenly run, and ſeek out their joints; and, in the twinkling of an eye, we ſhall ſee all men riſen and aſſembled to judgment. The great King ſhall

command, and inſtantly the earth quaking, and the troubled ſea ſhall give up the dead which they poſſeſs, whether devoured by fiſh, beaſts, or fowl. All in a moment ſhall appear preſent, and not a hair will be wanting." He goes on deſcribing the frightful fire conſuming all things on the earth; the angels ſeparating the ſheep and the goats; the ſtandard of the great King, that croſs on which he was nailed, ſhining bright, and borne before him; men ſtanding to meet this tremendous majeſty, revolving their own deeds; the juſt with joy, the wicked worſe than dead with fear; the angels and cherubims appearing, ſinging Holy, Holy, Holy: the heavens opened, and the King of kings revealed in ſuch incomparable glory, that the heavens and the earth will fly from before his face. Who then, ſays he, can ſtand? He places before our eyes the books opened, and all our actions, thoughts, and words, called to an account. He then cries out: "What tears ought we not to ſhed night and day, without intermiſſion, for that terrible appearance?" Here the venerable old man was no longer able to break through his ſighs and tears, and ſtood ſilent. The auditory cried out: "Tell us what more terrible things will follow." He anſwered, "Then all mankind will ſtand with eyes caſt down, between life and death, heaven and damnation, before the tribunal; and all degrees of men ſhall be called to a rigorous examination. Wo to me! I deſire to tell you what things will follow, but my voice fails me through fear, and I am loſt in confuſion and anxiety: the very rehearſal of theſe things is moſt dreadful." The audience repeated again: "Tell us the reſt, for God's ſake, for our advantage and ſalvation." He therefore proceeded, "Then, beloved of Chriſt, ſhall be required in all Chriſtians the ſail of baptiſm, entire faith, and that beautiful renunciation which they made before witneſſes, ſaying, I renounce Satan, and all his works: not one, or two, or five, but all the works of the devil. In that hour this renunciation will be demanded of us, and happy is he who ſhall have kept it faithfully as he promiſed." Here he ſtopping in tears, they cried again: "Tell us alſo what follows this." He anſwered: "I will tell you in my grief, I will ſpeak through my ſighs and tears: theſe things cannot be related without tears, for they are extremely dreadful." The people intreated again: "O ſervant of God, we beſeech you to inſtruct us fully." The holy man, again ſtriking his breaſt and weeping more bitterly, ſaid: "O my brethren, beloved of Chriſt, how ſorrowful, and how frightful things do you deſire to hear? O terrible hour! Wo to me, wo to me! Who will dare to relate, or who will bear to hear this laſt and horrible rehearſal? All you who have tears, ſigh with me: and you who have not, hear what will befall you; and let us not neglect our ſalvation. Then ſhall they be ſeparated, without hopes of ever returning to each other again, biſhops from fellow-biſhops, prieſts from fellow-prieſts, deacons from fellow-deacons, ſubdeacons and lectors from their fellows: thoſe who were kings as the baſeſt ſlaves: children from parents: friends from kindred and intimates. Then princes, philoſophers, wiſemen of the world, ſeeing themſelves thus parted, ſhall cry out to the ſaints with bitter tears: Farewell eternally, ſaints and ſervants of God: farewell parents, children, re-

lations and friends: farewell prophets, apoſtles, and martyrs: farewell Lady Mother of God; you prayed much for us that we might be ſaved, but we would not. Farewell life-giving croſs: farewell paradiſe of delights, kingdom without end, the heavenly Jeruſalem. Farewell ye all: we ſhall never more behold one of you, haſtening to our torment without end or reſt." &c.

A ſermon on *fraternal* Charity, and on the *laſt Judgment* in which his tears again hindered him from purſuing his ſubject. Nothing can be more terrifying or more moving than theſe diſcourſes, or than the next on *Antichriſt*, or that after on *the Croſs*, or that of *Interrogations*. There follow his *Teſtament*, his ſermon on the *Croſs* and on *Charity*, in which he ſalutes and honours that holy inſtrument of our redemption in the ſtrongeſt words and higheſt epithets, which, as he ſays, *all nations adore*, and *which ſaving ſign we mark on our doors, foreheads, eyes, mouths, breaſt and our whole body*. His ſermon againſt heretics *on the precious margarite*, to prove the Virgin Mary mother of God; that on the vice of the *Tongue*; his panegyric on ſaint *Baſil*; his ſermon on the *ſinful Woman* in the goſpel; on the *forty Martyrs*, on *Abraham* and *Iſaac*; on *Daniel* and the three children. Sermons on the eight *Capital* bad thoughts: gluttony, fornication, avarice, anger, ſadneſs, ſloth, vainglory and pride; on perfection; on patience and ſuffering; and many ſmall tracts to monks. One contains a relation of a holy virgin in a monaſtery of 300, who was never ſeen eating, but worked waſhing the diſhes and cleaning the ſcullery, feigning herſelf a fool, and bearing blows and all inſults, without murmuring or anſwering a word; called by deriſion, Salla or Sallop. Saint Pityrumus an anchoret was admoniſhed by an angel, to go to ſee in her one who ſurpaſſed him and the others in virtue: having ſeen all the nuns he found not her, ſhe being left behind in the kitchen. At his deſire, which all laughed at, ſhe was brought out. The anchoret immediately fell at her feet, crying: Bleſs me, Amma (i. e. ſpiritual mother). She alſo fell at his feet. The nuns ſaid to him: Don't incur ſuch a diſgrace: this is Sala. No, ſaid he, you are all Salæ. Upon this all honoured her, and confeſſed, one, that ſhe had thrown on her the waſhings of the diſhes; another had ſtruck her; another had thruſt muſtard up her noſtrils, &c. She not bearing eſteem, retired thence unknown, and was never more heard of.

The third Volume contains many *Sermons* and diſcourſes, chiefly on the judgments of God and the laſt day; on penance, compunction, prayer, charity, and other virtues; and on vices and paſſions. Alſo the life of St. Julian, the anchoret. Pious poems and ſeveral panegyrics of, and prayers to, the Bleſſed Virgin, whoſe virginity and dignity of mother of God he clearly aſſerts.

The fourth Volume conſiſts of his *Commentaries* on the five books of Moſes, on Joſhua, Judges, and the four books of Kings. St. Gregory of Nyſſa ſays, he ſtudied and meditated aſſiduouſly on the holy ſcriptures, and expounded them all from the firſt book of Geneſis to the laſt in the new Teſtament with an extraordinary light, with which the Holy Ghoſt filled him. Many other Oriental wri-

ters testify the same. His exposition is very literal, full and learned; nothing escapes him in them.

The fifth Volume gives us his commentaries *on Job* and on all the *Prophets*. Eleven sermons on several passages of holy scripture, in which he exhorts principally to avoid all occasions of sin, and to perpetual tears and penance. Thirteen sermons on the Birth of Christ; and fifty-six polemical sermons against heresies, viz. of the Marcionites, Manicheans, especially their judiciary astrology; of the Novatians, Messalians, &c. His zeal was moved seeing these errors spread in his country. He employs the church's authority, scriptures and reason to confute them.

The sixth Volume gives us ninety other polemical *Discourses* against the Arian and Eunomian heretics, or *Searchers*, as he calls them, because they attempted to penetrate the divine mysteries, and the incomprehensible nature of God himself. They are equally solid and strong; nor dry, as most writings of controversy, but full of unction and of the greatest sentiments of devotion, and an inexpressible ardour to ever love and praise our great God and Redeemer. His sermon against the Jews is no less remarkable.

His *Necrosima*, or 85 funeral canons, were wrote on Death and God's judgments, which he had always before his eyes. He teaches evidently in them the use of ecclesiastical funeral rites and prayers at burials; that the souls of the departed immediately are judged by a particular judgment: the good immediately admitted to the enjoyment of God: those who die without having expiated venial sin, suffer in the flames of Purgatory till it be satisfied for, but are relieved by the sacrifices, prayers, and other pious works of the faithful on earth. Of these fifty-four are short funeral discourses on the death of bishops, monks, and persons of all conditions. They are full of his extreme fear of the divine judgment, and a great contempt of the vanity of the world. He says, in the eighty-first canon, "Entering on so long and dangerous a journey, I have my Viaticum, thee O Son of God: when hungry, I will eat thee, repairer of mankind: so it shall be, that no fire will dare approach my members, for it will not be able to bear the sweet saving odour of thy body and blood, &c." He uses the same motive of confidence of immortality, from being fed with the body and blood of Christ, and employs that endearing divine grace to move God to have mercy on him. He repeats the same prayer in his thirteenth paræneſis. Nothing can be clearer than the texts collected by Ceillier (T. 8. p. 101.) from the writings of St. Ephrem, in favour of the real presence of the sacred body of Christ in the holy Eucharist. See on them the judicious remarks of an able critic, Mem. de Trev. Jan. 1756. p. 55.

Here follow four sermons on *Freewill*; also seventy-six moving *Paræneſes*, or exhortations to penance. In the forty-second, he tells us, that when he lay down to take a little repose in the night, he reflected on the excessive and boundless love of God, and instantly rose again to pay him the tribute of the most fervent praise and thanks he was able. "But being deterred, says he, by the remembrance of my sins, I began to melt into tears, and should have been disturbed beyond my strength, had not the thief, the publican, the sinful wo-

man, the Cananean, the Samaritan, and other examples of mercy, given me comfort and courage." He ſays, that at other times, when he was going to fall aſleep, the remembrance of his ſins baniſhed all thoughts of giving reſt to his wearied body, and made ſleep yield to ſighs, groans and floods of tears, to which he invited himſelf by the example of the penitent David, waſhing his bed with briny torrents. For the ſilence of night is the moſt proper ſeaſon for our tears. It appears he compoſed this work, at leaſt part, a little before his death: for in the 43d Paræneſis he writes, "I Ephrem am now dying. I write my laſt will and teſtament to all lovers of truth, who ſhall ariſe up after me. Perſevere night and day in prayer. The huſbandman reapeth a great crop by aſſiduous labour; ſo will you, if you never interrupt your devotion. Pray without ceaſing."

His book in fifteen elegant diſcourſes on the *Terreſtrial Paradiſe*, explaining its hiſtory in Geneſis, and comforting himſelf with the name and happineſs of the good thief on the croſs, makes a tranſition to the heavenly Paradiſe, on the felicity of which he ſpeaks with incredible joy and pleaſure. In his eighth diſcourſe he teaches the ſoul cannot perfectly ſee God before the reſurrection; but means by the perfectly complete enjoyment: for he is very expreſs *(loc. cit. ſuprà)* that the bleſſed behold God immediately on their death; as Muratori demonſtrates againſt Burnet, in his diſſertation on Paradiſe, c. 20.

Eighteen very devout ſermons *on divers ſubjects*, cloſe his works: on Chriſt's Nativity and Reſurrection; on prayer; on humility, which he teaches is the weapon our Redeemer conquered hell by, and has put into our hands as our principal and only armour againſt our ſpiritual enemies.

The works of this Father demonſtrate the uniformity in faith of the Syriac church in the fourth century, with that of the Univerſal church of all ages.

Several of St. Ephrem's works were tranſlated into Latin, and publiſhed at Rome in 1589, by Gerard Voſſius or Volkens, provoſt of Tongres. A Greek edition of the ſame was printed at Oxford in 1709, by the care of Mr. Edward Thwaites. A more complete edition of this father's works was given to the public at Rome in ſix volumes in folio, in 1732, and 1743, under the direction of cardinal Querini, librarian of the Vatican, and Monſignor Joſeph Aſſemani, firſt prefect of the ſame library. In this we have the original Syriac text of a good part of theſe works, and the ancient Greek verſion of the reſt. The Latin tranſlation is the work partly of Gerard Voſſius, partly of F. Peter Benedetti, a Maronite Jeſuit who lived at Rome; and in the laſt volumes, of Stephen Aſſemani, archbiſhop of Apamea, who alſo publiſhed the Chaldaic acts of the Martyrs, and is nephew of the aforeſaid Joſeph Aſſemani. The Greek text in the laſt volumes, eſpecially in the ſixth, is publiſhed very incorrect. See Memoirs de Trevoux for January, 1756. p. 146.

ON THE SAME DAY.

The MARTYRS of GORCUM. Nineteen prieſts and religious men, who were taken by the Calviniſts in Gorcum, after ſuffering many inſults, were hanged on account of their religion at Bril, on the 9th of July 1572. Of theſe, eleven were Franciſcan friars, called Recollects, of the convent of Gorcum, amongſt whom were Nicholas Pick the guardian, and Jerom Werden vicar of the ſame convent. The former was 38 years old, an eminent preacher, and a man endued with the primitive ſpirit of his order, eſpecially the love of holy poverty and mortification. He feared the leaſt ſuperfluity even in the meaneſt and moſt neceſſary things, eſpecially in meals; and he would often ſay: "I fear if St. Francis were living, he would not approve of this or that." He was moſt zealous to preſerve this ſpirit of poverty and penance in his houſe, and he uſed to call property and ſuperfluity the bane of a religious ſtate. His conſtant chearfulneſs rendered piety and penance itſelf amiable. He often had theſe words in his mouth: "We muſt always ſerve God with chearfulneſs." He had frequently expreſſed an earneſt deſire to die a martyr, but ſincerely confeſſed himſelf altogether unworthy of that honour. The other martyrs were a Dominican, two Norbertins, one Canon Regular of St. Auſtin, called John Ooſterwican (*a*), three

(*a*) John Ooſterwican was director to a convent of nuns of the ſame order in Gorcum: he was then very old, and had often prayed that God would honour him with the crown of martyrdom.

The names of the eleven Franciſcans were Nicholas Pick, Jerom a native of Werden, in the county of Horn, Theoderic of Embden native of Amorfort, Nicaiſe Johnſon native of Heze, Wilhade native of Denmark, Godfrey of Merveille, Antony of the town of Werden, Antony of Hornaire, a village near Gorcum, Francis Rodes native of Bruſſels. Theſe were prieſts and preachers. The other two were lay-brothers, namely, Peter of Aſca, a village in Brabant, and Cornelius of Doreſtate, a village now called Wick, in the territory of Utrecht.

The three curates were Leonard Vechel, Nicholas Poppel, and Godfrey Dunen. This laſt was a native of Gorcum, who having been rector of the univerſity of Paris, where he had ſtudied and taught, was ſometime curate in Holland near the French territories, but reſigned his curacy and lived at Gorcum.

The

curates, and another ſecular prieſt. The firſt of theſe curates was Leonard Vechel, the elder paſtor at Gorcum. He had gained great reputation in his theological ſtudies at Louvain under the celebrated Ruard Tapper; and in the diſcharge of paſtoral duties at Gorcum, had joined an uncommon zeal, piety, eloquence and learning with ſuch ſucceſs, that his practice and conduct in difficult caſes was a rule for other curates of the country, and his deciſions were regarded as oracles at the univerſity itſelf. For the relief of the poor, eſpecially thoſe that were ſick, he gave his temporal ſubſtance with ſuch tenderneſs and profuſion as to ſeem deſirous, had it been poſſible, to have given them himſelf. He reproved vice without reſpect of perſons; and by his invincible meekneſs and patience diſarmed and conquered many, who had been long deaf to all his remonſtrances, and added only inſults to their obſtinacy. Nicholas Poppel was the ſecond paſtor at Gorcum, and though inferior in abilities, was in zeal worthy to be the colleague of Vechel, and to attain to the ſame crown with him. The reſt of this happy company had made their lives an apprenticeſhip to martyrdom. They were declared martyrs, and beatified by Clement X. in 1674. The relation of ſeveral miracles performed by their interceſſion and relicks, which was ſent to Rome in order to their beatification, is publiſhed by the Bollandiſts (1). The greateſt part of their relicks is kept in the church of the Franciſcan friars at Bruſſels, whither they were ſecretly conveyed from Bril. See the accurate hiſtory of their martyrdom written by the learned doctor William Eſtius, printed at Douay in 1603. Alſo *Batavia Sacra*, part. 2. p. 174. and various memoirs collected by Solier the Bollandiſt, T. 2. Julii, p. 736.

(1) Julij T. 2. p. 823.

The other martyrs were John Ooſterwican mentioned above; John a Dominican of the province of Cologne, curate of Hornaire; Adrian Hilvarenbeck a Norbertin of Middleburg, who ſerved a pariſh at Munſter, a village near the mouth of the Meuſe; James Lacop of the ſame order and monaſtery, an aſſiſtant in a neighbouring pariſh to Munſter; and Andrew Walter a ſecular prieſt, curate of Heinort, near Dort.

St. Everildis, V. in England. Kinegils, king of the West-Saxons, having been baptized by St. Berinus in 635, this holy virgin had the happiness of being brought to the knowledge of Christ. In order to devote herself most perfectly to the service and love of her heavenly spouse, she fled secretly from the house of her parents to seek some holy monastery of nuns, and was joined in the way by two other virgins named Bega and Wuldreda. St. Wilfrid gave her a spot called before The bishop's dwelling, but since her time Everildisham, that is, the dwelling of Everildis. Neither F. Alford nor F. Solier were able to find the situation of this place. Here she trained up many virgins to the perfection of divine love, the summit of christian virtue, by animating them with the true spirit, and continually encouraging them in the most fervent and most faithful discharge of all the duties, and application to all the exercises of their holy profession. She went to God on the 9th of July, on which day Solier the Bollandist, found her name in an ancient copy of Usuard's martyrology. F. Alford sent to Bollandus a transcript of lessons used formerly in some church, now unknown. Her name does not occur in any English or Irish calendar now extant, nor has Alford mentioned her in his annals. See Solier, T. 2. Julii, p. 713.

JULY X.

The Seven Brothers Martyrs, and St. Felicitas their Mother.

From their genuine acts in Ruinart, and Tillemont, T. 2. See the remarks of Pinius the Bollandist, T. 3. Julii, p. 5.

In the second Century.

THE illustrious martyrdom of these saints has been justly celebrated by the holy fathers. It happened at Rome under the emperor Antoninus, that is, according to several ancient copies of the acts, Antoninus

Pius. (*a*) The ſeven brothers were the ſons of St. Felicitas, a noble pious chriſtian widow in Rome, who brought them up in the moſt perfect ſentiments and practice of heroic virtue. After the death of her huſband ſhe ſerved God in a ſtate of continency (*b*) and employed herſelf wholly in prayer, faſting and works of charity. By the public and edifying example of this lady and her whole family, many idolaters were moved to renounce the worſhip of their falſe gods, and to embrace the faith of Chriſt, which Chriſtians were likewiſe encouraged by ſo illuſtrious a pattern openly to profeſs. This raiſed the ſpleen of the heatheniſh prieſts, who complained to the emperor Antoninus that the boldneſs with which Felicitas publicly practiſed the chriſtian religion, drew many from the worſhip of the immortal gods who were the guardians and protectors of the empire, and that it was a continual inſult on them; who on that account were extremely offended and angry with the city and whole ſtate. They added, that in order to appeaſe them it was neceſſary to compel this lady and her children to ſacrifice to them. Antoninus being himſelf ſuperſtitious was prevailed upon by this remonſtrance to ſend an order to Publius, the prefect of Rome, to take care that the prieſts ſhould be ſatisfied, and the gods appeaſed in this matter. Publius cauſed the mother

(*a*) Ceillier and ſome others think this emperor to have been M. Aurelius Antoninus Philoſophus, who was a perſecutor, and reigned with Lucius Verus, the latter was abſent from Rome in the Parthian war from 162 to 166: on which account, ſay theſe authors, he did not appear in this trial. See Tillemont, T. 2. p. 326. But that theſe martyrs ſuffered under Antoninus Pius, in the thirteenth year of his reign, of Chriſt 150, we are aſſured by an old inſcription in ſeveral ancient MSS. copies of their acts mentioned by Ruinart. That this emperor put ſeveral Chriſtians to death whilſt he was governor of Aſia before his acceſſion to the empire, Tertullian teſtifies (ad Scapul.) And that towards the end of his reign, notwithſtanding his former mildneſs towards them, he again exerciſed the ſword and torments on them, we have an undoubted proof in the genuine epitaph of St. Alexander, martyr, produced by Arringhi, Diſſ. 2. l. 3. c. 22. See Berti in Sæc. 2.

(*b*) *Quæ in viduitate permanens Deo ſuam ſeverat caſtitatem.* Ruin. Act. Sincer. p. 21.

and her ſons to be apprehended and brought before him. When this was done he took Felicitas aſide, and uſed the ſtrongeſt inducements to bring her freely to ſacrifice to the gods, that he might not be obliged to proceed with ſeverity againſt her and her ſons. But ſhe returned him this anſwer: "Do not think to frighten me by threats, or to win me by fair ſpeeches. The ſpirit of God within me will not ſuffer me to be overcome by Satan, and will make me victorious over all your aſſaults." Publius ſaid in great rage: "Unhappy woman, is it poſſible you ſhould think death ſo deſirable as not to permit even your children to live, but force me to deſtroy them by the moſt cruel torments?" "My children, ſaid ſhe, will live eternally with Chriſt if they are faithful to him: but muſt expect eternal death if they ſacrifice to idols." The next day the prefect, ſitting in the ſquare of Mars before his temple, ſent for Felicitas and her ſons, and addreſſing his ſpeech to her, ſaid: "Take pity of your children, Felicitas: they are in the bloom of youth, and may aſpire to the greateſt honours and preferments." The holy mother anſwered: "Your pity is really impiety, and the compaſſion to which you exhort me would make me the moſt cruel of mothers." Then turning herſelf towards her children, ſhe ſaid to them: "My ſons, look up to heaven where Jeſus Chriſt with his ſaints expects you. Be faithful in his love, and fight courageouſly for your ſouls." Publius being exaſperated at this behaviour, commanded her to be cruelly buffeted, ſaying: "You are inſolent indeed, to give them ſuch advice as this in my preſence, in contempt of the orders of our princes."

The judge then called the children to him one after another, and uſed many artful ſpeeches, mingling promiſes with threats to induce them to adore the gods. Januarius the eldeſt experienced his aſſaults the firſt, but reſolutely anſwered him: "You adviſe me to do a thing that is very fooliſh, and contrary to all reaſon: but I confide in my Lord Jeſus Chriſt, that he will preſerve me from ſuch an impiety."

Publius ordered him to be ſtripped and cruelly ſcourged, after which he ſent him back to priſon. Felix the ſecond brother was called next and commanded to ſacrifice. But the generous youth replied: "There is one only God. To him we offer the ſacrifice of our hearts. We will never forſake the love which we owe to Jeſus Chriſt. Employ all your artifices; exhauſt all inventions of cruelty: you will never be able to overcome our faith." The other brothers made their anſwers ſeparately, that they feared not a paſſing death, but everlaſting torments; and that having before their eyes the immortal recompences of the juſt, they deſpiſed the threats of men. Martialis who ſpoke laſt, ſaid: "All who do not confeſs Chriſt to be the true God, ſhall be caſt into eternal flames." (c) The brothers after being whipped were remanded to priſon, and the prefect deſpairing to be able ever to overcome their reſolution laid the whole proceſs before the emperor. Antoninus having read the interrogatory gave an order that they ſhould be ſent to different judges, and be condemned to different deaths. Januarius was ſcourged to death with whips loaded with plummets of lead. The two next, Felix and Philip, were beaten with clubs till they expired. Sylvanus, the fourth, was thrown headlong down a ſteep precipice. The three youngeſt, Alexander, Vitalis and Martialis, were beheaded, and the ſame ſentence was executed upon the mother four months after. St. Felicitas is commemorated in the Roman martyrology on the twenty-third of November; the ſons on the tenth of July: on which day their feſtival is marked in the old Roman calendar publiſhed by Bucherius. (1)

St. Gregory the Great delivered his third homily on the Goſpels, on the feſtival of St. Felicitas, in the church built over her tomb on the Salarian road. In this diſcourſe he ſays, that this ſaint "having ſeven children was as much afraid of leaving them be-

(1) In Cyclum Paſch. p. 268.

(c) *Omnes qui non confitentur Chriſtum verum eſſe Deum, in ignem æternum mittentur.* Ruin. p. 23.

hind her on earth, as other mothers are of ſurviving theirs. She was more than a martyr, for ſeeing her ſeven dear children martyred before her eyes, ſhe was in ſome ſort a martyr in each of them. She was the eighth in the order of time, but was from the firſt to the laſt in pain, and began her martyrdom in the eldeſt which ſhe only finiſhed in her own death. She received a crown not only for herſelf, but likewiſe for all her children. Seeing them in torments ſhe remained conſtant, feeling their pains by nature as their mother, but rejoicing for them in her heart by hope." The ſame father takes notice how weak faith is in us: in her it was victorious over fleſh and blood; but in us is not able to check the ſallies of our paſſions, or wean our hearts from a wicked and deceitful world. "Let us be covered with ſhame and confuſion," ſays he, "that we ſhould fall ſo far ſhort of the virtue of this martyr, and ſhould ſuffer our paſſions ſtill to triumph over faith in our hearts. Often one word ſpoken againſt us, diſturbs our minds: at the leaſt blaſt of contradiction we are diſcouraged or provoked: but neither torments nor death were able to ſhake her courageous ſoul. . . We weep without ceaſing when God requires of us the children he hath lent us: and ſhe bewailed her children when they did not die for Chriſt, and rejoiced when ſhe ſaw them die." What afflictions do parents daily meet with from the diſorders into which their children fall through their own bad example or neglect! Let them imitate the earneſtneſs of St. Felicitas, in forming to perfect in virtue the tender ſouls which God hath committed to their charge, and with this ſaint they will have the greateſt of all comforts in them; and will by his grace count as many ſaints in their family as they are bleſſed with children.

On the same Day.

SS. Rufina and Secunda, Virgins, MM. They were ſiſters, and the daughters of one Aſterius a man of a ſenatorian family in Rome. Their father promiſed them in marriage, the firſt to Armentarius, and the ſecond to Verinus, who were then both Chriſtians,

but afterwards apoſtatized from the faith when the ſtorm raiſed by Valerian and Gallien in 257, fell upon the church. The two virgins reſiſted their ſolicitations to imitate their impiety, and fled out of Rome: but were overtaken, brought back, and after other torments condemned by Junius Donatus, prefect of Rome, to loſe their heads. They were conducted twelve miles out of Rome, executed in a foreſt, on the Aurelian Way, and buried in the ſame place. It was then called the Black Foreſt, *Sylva Nigra*, but from theſe martyrs this name was changed into that of *Sylva Candida* or the *White Foreſt*. A chapel was built over their tomb, which pope Damaſus demoliſhed, erecting a large church in its room. A town roſe in the ſame place which was called Sylva Candida, and made an epiſcopal ſee. But the city being deſtroyed by barbarians in the twelfth century, the biſhopric was united by Calixtus II. to that of Porto, and the relicks of the ſaints were tranſlated at the ſame time, in the year 1120, to the Lateran baſilic, where they are kept near the baptiſtery of Conſtantine. See their acts abridged by Tillemont, T. 4. p. 5. Alſo the remarks of Pinius the Bollandiſt, T. 3. Julii, p. 28. and Laderchius, Diſſ. de Baſilicis SS. Marcellini & Petri. p. 2. p. 6.

JULY XI.

St. JAMES, Biſhop of Niſibis, C.

From Theodoret, Phil. c. 1. & Hiſt. l. 1. c. 7. Gennadius, c. 1. Tillemont, T. 7. p. 263. Ceillier, T. 4. Aſſemani, Bibl. Orient. T. 1. p. 186. Cuper the Bollandiſt, and the ſaint's works publiſhed in Armenian and Latin by Nic. Antonelli, at Rome in 1755. Add the accounts given of this ſaint in the menology of the Armenians at Venice on the 7th day of the month Caghozi, the 15th of our December: in the Synaxary of the Egyptians on the 18th of Tobi, our 12th of January, by St. Gregory of Nariegha, an Armenian biſhop in 980, author of many devout Armenian orations and prayers. (Orat. 99. in S. Jacob. in libro Precum edito Conſtantinopoli An. 1700.) Alſo by Moyſes Cheronenſis, Hiſtor. Armenæ, l. 3. art. 7. though this author flouriſhed not in the 5th century (as the Whiſtons imagine with thoſe who confound him with Moyſes the grammarian, who tranſlated the Bible from the Greek and Syriac into the Armenian tongue, in the reign of Theodoſius the Younger, as Galanus mentions) but after the year 727, in which aroſe the great ſchiſm, of which this hiſtorian ſpeaks, and of which the patriarch John IV. of Oznium, was author. See James Villotte the Jeſuit, in Diction. Armen. in Serie Patriarcharum.

A. D. 350.

THIS eminent ſaint, and glorious doctor of the Syriac church was a native of Niſibis in Meſopotamia, which country was then ſubject to the eaſtern empire. (*a*) He had a genius rich by nature, which he cultivated with indefatigable application; though after laying a foundation of the ſciences, he confined himſelf to ſacred ſtudies. In his youth entering the world he became ſoon appriſed of its dangers. He ſaw that

(*a*) Niſibis was the Aſſyrian name of this city, which was called by the Greeks Antiochia Mygdoniæ, from the river Mygdon on which it was ſituated, which gave name to the territory. The ancient name of this city was Achar or Achad, one of the ſeats of the empire of Nimrod. "He reigned in Arach, that is, Edeſſa, and in Achad, now called Niſibis," ſays St. Jerom (qu. in Gen. c. 10. n. 10.) St. Ephrem had made the ſame obſervation before him. "He reigned in Arach, which is Edeſſa, and in Achar, which is Niſibis, and in Calanne, which is Cteſiphon, and in Rehebot, which is Adiab." St. Ephrem, Comm. in Gen. See Sim. Aſſemani, Bibl. Orient. T. 2. Diſſ. de Monophyſitis.

in it only ambition, vanity, and voluptuouſneſs reign; that men here uſually live in a hurry and a crowd, without finding leiſure to look into themſelves, or to ſtudy that great ſcience which ought to be their only affair. He trembled at the ſight of its vices, and the ſlippery path of its pleaſures, which, though they ſeem agreeable at firſt, yet when taſted are nothing but bitterneſs and mortal poiſon, and whilſt they flatter the ſenſes, deſtroy the ſoul: and he thought it the ſafer part to conquer by flight, or at leaſt, with the Baptiſt, to prepare and ſtrengthen himſelf in retirement, that he might afterwards be the better able to ſtand his ground in the field. He accordingly choſe the higheſt mountains for his abode, ſheltering himſelf in a cave in the winter, and the reſt of the year living in the woods, continually expoſed to the open air. And knowing that our greateſt conqueſt is to ſubdue ourſelves, in order to facilitate this important victory, he joined to aſſiduous prayer the practice of great auſterities. He lived only on wild roots and herbs which he eat raw, and had no other garments than a tunic and cloak, both made of goat's hair, very coarſe. Notwithſtanding his deſire to live unknown to men, yet he was diſcovered, and many were not afraid to climb the rugged rocks, that they might recommend themſelves to his prayers, and receive the comfort of his ſpiritual advice. He was favoured with the gifts of prophecy and miracles in an uncommon meaſure, of which he gave ſeveral proofs in a journey he took into Perſia, to viſit the new churches that were planting there, and ſtrengthen the young converts labouring under grievous perſecutions. His preſence fortified them in their good reſolutions, and inſpired them with that ſpirit of martyrdom which afterward ſhewed itſelf in their glorious triumphs. He converted many idolaters, and wrought ſeveral miracles in that country. He ſuffered torments for the faith in the perſecution continued by Maximinus II, for Gennadius places him in the number of confeſſors under that tyrant; and Nicephorus names him among the holy biſhops in the council of

Nice, who bore the glorious marks of their ſufferings for Chriſt. His perſonal merit and great reputation occaſioned his promotion to the ſee of Niſibis; but here he ſtill followed the ſame courſe of life he had inured himſelf to on the mountains: to his faſts and auſterities adding the care of the poor, the correction of ſinners, and all the other toils and hardſhips of epiſcopacy. Such was his charity for the poor, that he ſeemed to poſſeſs nothing but for their relief. In the acts of St. Miles and his companions, Perſian martyrs, it is related that St. James built at Niſibis a very ſtately church. St. Miles coming to that city was aſtoniſhed at the majeſty of the edifice, and having made ſome ſtay there with St. James returned to Adiab, whence he ſent the holy biſhop a preſent of a great quantity of ſilk for the ornaments of his church.

Theodoret relates (1) of him, that one day as he was travelling, he was accoſted by a gang of beggars, who had concerted a plot whereby to impoſe upon the ſervant of God, with the view of extorting money from him, on pretence to bury their companion, who lay ſtretched on the ground, as if he had been dead. The holy man gave them what they aſked, and "offering up ſupplications to God as for a ſoul departed, he prayed that his divine majeſty would pardon him the ſins he had committed whilſt he lived, and that he would admit him into the company of the ſaints," ſays Theodoret. As ſoon as the ſaint was gone by, his companions calling upon him to riſe and take his ſhare of the booty, were ſtrangely ſurpriſed to find him really dead. Seized with ſudden fear and grief, they ſhrieked in the utmoſt conſternation; and immediately ran after the man of God, caſt themſelves at his feet, confeſſed the cheat, begged forgiveneſs, and by intreaties and mournful looks pleaded for pity, and beſought him by his prayers to reſtore their unhappy companion to life, which the ſaint performed, as this grave author aſſures us. When the hereſy of Arius was ſet abroach, and began to infect many churches, St. James ſtrenuouſly exerted himſelf in defending his

(1) Philoth. ſeu Hiſt. Relig. c. 1. p. 767.

church from the contagion, and laboured to cruſh the growing evil. He aſſiſted at the council of Nice in 325, as Theodoret and Gennadius teſtify; likewiſe at the council of Antioch held under St. Euſtathius about the year 326. Being at Conſtantinople in 336, when Conſtantine commanded St. Alexander the holy biſhop of that city, to leave his ſee in caſe he perſiſted to refuſe admitting to communion Arius who had impoſed on that prince by an hypocritical confeſſion of faith; St. James exhorted the people to have recourſe to God by faſting and prayer during ſeven days: and on the 8th day which was the very Sunday on which Arius was to have been admitted, the unhappy man was found dead in a privy into which he had ſtepped to eaſe nature. (*b*)

The moſt famous miracle of our Thaumaturgus was that by which he protected the city of Niſibis from the barbarians, as is related by Theodoret both in his religious and eccleſiaſtical hiſtory; by Theophanes, the Alexandrian chronicle, and even by Philoſtorgius himſelf (2) who, as a rank Arian, cannot be ſuſpected of being too favourable to St. James. Sapor II. the haughty king of Perſia, twice beſieged Niſibis with the whole ſtrength of his empire, whilſt our ſaint was biſhop; and the city was every time miraculouſly protected by the prayers of St. James. Of theſe ſieges the firſt was laid ſoon after the death of Conſtantine the Great, which happened on the 22d of May in 337, after that prince had reigned thirty nine years, nine months and twenty ſeven days. His valour had kept the barbarians in awe. But upon his demiſe Sapor came, and in 338 ſat down before Niſibis with a prodigious army of foot, horſe, elephants and all ſorts of warlike engines. But after continuing the ſiege ſixty three days, was compelled ſhamefully to raiſe it, and return into Perſia; and his army haraſſed by the enemy in its march, and exhauſted by fatigues, was at length de-

(2) Philoſt. Hiſt. l. 3. c. 23.

(*b*) F. Cuper thinks the account of this event in Theodoret's Religious Hiſtory to be an addition inſerted from other places. T. 4. Jul. in Comment. prævio ad Vitam S. Jacobi. n. 12. & 17.

ſtroyed by famine and epidemical diſeaſes. (3) The emperor Conſtantius, when the Perſians again invaded the territories of the Romans in 348, by his puſillanimity and miſconduct gave them a great ſuperiority in the field. And Coſroës, elated with ſucceſs, and enriched by the plunder of many provinces, ventured a ſecond time with an army ſtill much ſtronger than before to lay ſiege to Niſibis in 350. His troops having ſeized all the avenues, and made their approaches with a fury beyond example, he firſt endeavoured to make a breach in the walls by battering rams and mines, but all to no purpoſe. At length, after ſeventy days labour, he cauſed a dam to be raiſed at a conſiderable diſtance from the city thereby to ſtop the river Mygdon which ran through it; this he ordered to be broke down when the water was at its full height; ſo that the violence with which it beat againſt the wall of the city made a wide breach in it. At this the Perſians rent the air with loud ſhouts of joy, but deferred the aſſault till the next day that the waters might be firſt carried off; they not being able to make their approaches by reaſon of the inundation. When they came up to the breach they were ſtrangely ſurpriſed to find another wall which the inhabitants had raiſed behind the former with an aſtoniſhing expedition, being encouraged by St. James, who remained himſelf all the time in the church at his prayers, by which he conquered like Moſes on the mountain. Sapor marching up to the breach in perſon fancied he ſaw a man in royal apparel on the wall, whoſe purple and diadem caſt an uncommon brightneſs. This perſon he believed was the Roman emperor Conſtantius, and threatened to put to death thoſe who had told him the emperor was at Antioch. But upon their giving him freſh aſſurances that Conſtantius was really there, and convinced that heaven fought for the Romans, he threw up a javelin into the air, out of impotent revenge becauſe heaven ſeemed to take part againſt him. Then St. Ephrem, deacon of Edeſſa and St. James's diſciple,

(3) Chron. Alex. p. 287. S. Hieron. in Chron. and Theophan. p. 28. See Le Beau, Hiſt. du Bas Empire. l. 6. n. 11. T. 2. p. 22.

being preſent, entreated him to go upon the walls to take a view of the Perſians and pray to God that he would defeat the infidel army. The biſhop would not pray for the deſtruction of any one, but he implored the divine mercy that the city might be delivered from the calamities of ſo long a ſiege. Afterward going to the top of a high tower, and turning his face towards the enemy, and ſeeing the prodigious multitude of men and beaſts which covered the whole country, he ſaid: "Lord, thou art able by the weakeſt means to humble the pride of thy enemies; defeat theſe multitudes by an army of gnats." God heard the humble prayer of his ſervant, as he had done that of Moſes againſt the Egyptians, and as he had by the like means vanquiſhed the enemies of his people when he conducted them out of Egypt. (4) For ſcarce had the ſaint ſpoke thoſe words, when whole clouds of gnats and flies came pouring down upon the Perſians, got into the elephants trunks, and the horſes ears and noſtrils, which made them chafe and foam, throw their riders, and put the whole army into confuſion and diſorder. (5) A famine and peſtilence which followed, carried off a great part of the army: and Sapor, after lying above three months before the place, ſet fire to all his own engines of war, and was forced to abandon the ſiege, and return home, with the loſs of twenty thouſand men. Sapor received a third foil under the walls of Niſibis in 359, (6) upon which he turned his arms againſt Amidus, took that ſtrong city, and put the garriſon and the greateſt part of the inhatants to the ſword. (*c*) The citizens of Niſibis attributed their preſervation to the interceſſion of their glori-

(4) Wiſdom xvi. 9. (5) Theodoret, Hiſt. Relig. in vit. S. Jacobi, & in Hiſt Eccl. l. 2. c. 30. Philoſt. l. 3. c. 32. Theophan. p. 33. Chron. Alex. Zoſim. l 3. Zonar. T. 2. p. 44. Le Beau, l. 7. p. 127. T. 2. (6) Ammian. Marcell. l. 18 c. 7. Zonaras, T. 2. p. 20. Monſignor Antonelli in Vit. S Jacobi, p. xxvi.

(*c*) Tillemont, Hiſt. des Emp. T. 4. p. 674. places the ſecond ſiege of Niſibis in 346, and the third in 350. But the dates above mentioned are more agreeable to hiſtory, and adopted by the ſuffrage of moſt modern critics.

ous patron St. James, though he ſeems to have been tranſlated to glory before this laſt ſiege. Gennadius ſays he died in the reign of Conſtantius, whoſe death happened in 361. (*d*) That of St. James is placed by moſt moderns in 350, ſoon after the ſecond ſiege of Niſibis. Gennadius informs us, that out of a pious confidence that the ſaint's earthly remains would be a pledge of his interceſſion with God for the protection of the city againſt the barbarians, by an order of the emperor Conſtantius, though an Arian, purſuant to an expreſs injunction of his father Conſtantine the Great, notwithſtanding the ſevere laws to the contrary then in force, the body of St. James was buried within the walls of the city. Julian the Apoſtate, in 361, envying the ſaint this diſtinguiſhed privilege, commanded theſe ſacred remains to be removed without the city. Soon after, upon his death, the emperor Jovian, in 363, in order to purchaſe peace of the Perſians, was obliged to yield up to them Niſibis, with the five Roman provinces ſituated on the Tigris, and great part of Meſopotamia. But the inhabitants of Niſibis who were compelled by Jovian to remove before he delivered up the city, carried with them the ſacred relicks of this ſaint, which, according to the Menology of the Armenians at Venice, were brought to Conſtantinople about the year 970. His name is famous both in the Eaſtern and Weſtern martyrolo-

(*d*) The two elder Aſſemani place the death of St. James in 338, ſoon after the firſt ſiege of Niſibis, of which they underſtand the circumſtances which are uſually aſcribed to the ſecond ſiege: for Theodoret confounds them together, as Garnier (in hunc Theodoreti locum) Petau (in Or. 1. Juliani) Henricus Valeſius (in hiſt. Eccl.) Theodoret, Ammian. Marcell. l. 18. Pagi, Tillemont and others obſerve. Simon Aſſemani confirms this chronology by the expreſs teſtimony of the authors of two Syriac Chronicles, that of Dionyſius, patriarch of the Jacobits, and that of Edeſſa. See Simon Aſſemani, Bibl. Orient. T. 1. c. 5. p. 17. and Stephen Evodius Aſſemani in Op. S. Ephrem, T. 1. But neither of theſe Chronicles ſeem of ſufficient authority to counterbalance the teſtimony of the Greek hiſtorians and the circumſtances that perſuade us that S. James ſurvived the ſecond ſiege of Niſibis, upon which Tillemont, Ceillier, &c. place the death of S. James in 350: and Cuper the Bollandiſt, between the years 350 and 361, in which Conſtantius died.

gies. His feſtival is kept by the Latins on the 15th of July, by the Greeks on the 13th of January and the 31ſt of October, by the Syrians on the 18th of January, and by the Armenians on a Saturday in the month of December. The laſt honour him with no leſs ſolemnity than the Aſſyrians, and obſerve before his feaſt a faſt of five days with the ſame ſeverity with that of Lent. In his office they ſing the long devout Armenian hymns which were compiled in his honour by St. Nierſes, patriarch of Armenia, the fourth of that name, ſurnamed of Ghelaia, who ſtrenuouſly defended the union with the Latin church againſt the Greek emperor Michael Comnenus in the 12th century, and is honoured by the orthodox Armenians among the ſaints. (7)

St. James's learning and writings have procured him a rank next to St. Ephrem among the doctors of the Syriac church. And the Armenians honour him as one of the principal doctors of their national church. For though St. James was a Syrian, he wrote excellent treatiſes in the Armenian language for their inſtruction (*e*) at the requeſt of an holy biſhop of that nation called Gregory, whoſe letter to our ſaint is ſtill extant. In it he promiſes himſelf the happineſs of paying St. James a viſit, and paſſing ſome time with him in order to improve himſelf more perfectly by his leſſons in the knowledge and practice of true virtue: in the mean time he earneſtly conjures him to favour him with ſome ſhort inſtructions, and teach him what is the true foundation of a ſpiritual life of faith, by what means

(7) See on him Galanus in parte 1. hiſtoriali Concil. Armen. cum Roman. p. 239. & F. James Villote, S. J. in ſerie Chronol. Patriarcharum Armeniæ, printed in the end of his Latin-Armenian Dictionary.

(*e*) Theſe are extant, addreſſed not to St. Gregory, the apoſtle of Armenia, ſurnamed the Illuminator, as ſome copiers have miſtaken, but probably to his nephew another S. Gregory, who being conſecrated biſhop preached the faith in Albania, a province of Greater Armenia, near the Caſpian ſea, where he was crowned with martyrdom among the infidel barbarians, in the very country where Baronius places the martyrdom of the apoſtle S. Bartholomew. See Galanus, Hiſt. Eccl. Armenorum, c. 5. & Not. ib. Alſo Antonelli, not. in ep. S. Gregorii ad S. Jacobum Niſib. p. 1.

the edifice is to be raiſed in our ſouls, and by what good works, by what virtues it is to be finiſhed and brought to perfection. St. James complied with his deſire in eighteen excellent diſcourſes ſtill extant. (*f*) They are

(*f*) Theſe eighteen diſcourſes of S. James are mentioned by Gennadius (who gives their titles, T. 2 p. 901. Op. S. Hier. Veron. an. 1735.), commended by St. Athanaſius (who calls them monuments of the ſimplicity and candour of an apoſtolic mind. Ep. encyclic. ad epiſcopos Ægypti & Lybiæ) and by the Armenian writers quoted by Antonelli, who demonſtrates from the diſcourſes themſelves that they are a work of the fourth century.

St. James in the firſt on *On Faith*, demonſtrates this to be the foundation of our ſpiritual edifice, which is raiſed upon it by hope and love, which render the chriſtian ſoul the houſe and temple of God, the ornaments of which are all good works, as faſting, prayer, chaſtity and all the fruits of the Holy Ghoſt. He commends faith from the divine authority of Chriſt, who every where requires it, from its indiſpenſable neceſſity, from the heroic virtues which it produces, the eminent ſaints it has formed, and the miracles it has wrought. The ſubject of his ſecond diſcourſe is *Charity*, or the Love of God and our neighbour, in which the whole law of Chriſt is compriſed, and which is the moſt excellent of all virtues, and the perfection of all ſanctity, admirably taught by Chriſt both by word and example; the end of all his doctrine, myſteries and ſufferings being to plant his charity in our hearts. In the third diſcourſe he treats on *Faſting*, univerſal temperance and ſelf-denial by which we ſubdue and govern our ſenſes and paſſions, die to ourſelves and obtain all bleſſings of God, and the protection of the angels who are moved to aſſiſt and fight for us, as he proves from examples and paſſages of holy writ. (p. 60. 61. 62.) In his fourth he ſpeaks on *Prayer*, on which he delivers admirable maxims, teaching that its excellence is derived from the purity, ſanctity and fervour of the heart, upon which the fire deſcends from heaven, and which glorifies God even by its ſilence. But "None, ſays he, will be cleanſed unleſs they have been waſhed in the laver of baptiſm, and have received the body and blood of Chriſt. For the blood is expiated by this Blood, and the body cleanſed by this Body... Be aſſiduous in holy prayer, and in the beginning of all prayer place that which our Lord hath taught us. When you pray, always remember your friends, and me a ſinner, &c."

His fifth diſcourſe *On War* is chiefly an invective againſt pride, in vanquiſhing which conſiſts our main ſpiritual conflict. The ſixth diſcourſe is moſt remarkable. The title is: *On Devout Perſons*, that is, Aſcetes. The Armenian word *Ugdavor* ſignifies one who by vow has conſecrated himſelf to God. From this diſcourſe it is manifeſt that ſome of theſe Aſcetes had devoted themſelves to God in a ſtate of continency by vow, others only by a reſolution. The ſaint moſt pathetically exhorts them to fervour and watchfulneſs, and excellently inculcates the obligation which every Chriſtian lies under of becoming

publiſhed at Rome in one volume folio, in 1756, in Armenian and Latin, by M. Nicholas Antonelli, canon of the Lateran baſilic.

coming a ſpiritual man formed upon the image of Chriſt, the ſecond Adam, in order to riſe with him to glory. He inveighs againſt ſome Aſcetes who kept under the ſame roof a woman Aſcete to ſerve them: a practice no leſs ſeverely condemned by St. Gregory Nazianzen, (Carm. 3. p. 56. and Or. 43. p. 701.) St. Baſil, (Ep. 55. p. 149.) St. Chryſoſtom, the council of Nice, that of Ancyra &c. St. James was himſelf an Aſcete from his youth, St. Gregory to whom he ſends theſe diſcourſes was alſo one, and it is clear from many paſſages in St. Gregory Nazianzen, St. Baſil and others, that they were very numerous in Cappadocia, Pontus and Armenia before St. Baſil founded there the monaſtic life. See Antonelli's note, ib. p. 203. St. James in his ſeventh diſcourſe *On Penance* ſtrongly exhorts ſinners to confeſs ſpeedily their crimes; to conceal which through ſhame is final impenitence. He adds, the prieſt cannot diſcloſe ſuch a confeſſion. (p. 237.) The infidels and ſeveral heretics in the firſt ages of the church denying the general reſurrection of bodies, St. James proves that myſtery in his eighth diſcourſe *On the Reſurrection of the Dead.* His ninth *On Humility* is an excellent elogium of that virtue, by which men are made the children of God, and brethren of Chriſt; and it is but juſtice in man, who is but duſt. Its fruits are innocence, ſimplicity, meekneſs, ſweetneſs, charity, patience, prudence, mercy, ſincerity, compunction and peace. For he who loves humility is always bleſſed, and enjoys conſtant peace; God who dwelleth in the meek and humble, abiding in him.

The tenth diſcourſe, *On Paſtors*, contains excellent advice to a paſtor of ſouls, eſpecially on his obligation of watching over and feeding his flock. In the eleventh, *On Circumciſion*, and in the twelfth, *On the Sabbath*, he ſhews againſt the Jews, that thoſe laws no longer oblige, and that the Egyptians learned circumciſion from the Jews. In the thirteenth, *On the Choice of Meats*, he proves none are unlawful of their own nature. In the fourteenth, *On the Paſſover*, that the Paſchal ſolemnity of Chriſt's reſurrection has aboliſhed that Jewiſh feſtival: he adds that the Chriſtian in honour of Chriſt's Crucifixion keeps every Friday, and alſo at Niſibis the 14th day of every month. In the fifteenth he proves the *Reprobation of the Jews.* In the ſixteenth the *Divinity of the Son of God.* In the ſeventeenth, the virtue of *holy Virginity*, which both the Aſcetes and the clergy profeſſed, and which he defends againſt the Jews only, for he wrote before the heretics in the fourth age calumniated the ſanctity of that ſtate. In the eighteenth he *confutes the Jews* who pretended that their temple and ſynagogue would be again reſtored at Jeruſalem.

The long letter to the prieſts of Seleucia and Cteſiphon againſt ſchiſms and diſſentions, when Papas the haughty biſhop of thoſe cities had raiſed there a fatal ſchiſm, is in ſome MSS. aſcribed to St.

The visible protection with which God watches over his servants ought to exite our confidence in him. He assures us that his tenderness for them surpasses the bowels of the most affectionate mother, and he styles himself their protector, and their safeguard. (8) This made St. Chrysostom cry out: (9) "Behold, I testify and proclaim to all men with a loud voice, and would raise it, were it possible, louder than any trumpet, that no man on earth can hurt a good Christian, nor even the tyrant the devil. *If God be for us, who is against us?* says the apostle." How far otherwise is it with the wicked? They are cast off by their God; they are not his people; not fed or watched over by that special tender providence which he affords his servants: they are a forsaken, abandoned vineyard. (10) He is their enemy, and hath set his eyes upon them for evil, not for good. (11) What rest or comfort can the sinner enjoy who knows he hath an almighty arm continually stretched out against him?

(8) Ps. xxxiii. 16. Prov. iii. 23. Zach. ii. 8. Gen. xv. 1. Lev. xxxvi. 3. (9) St. Chrys. hom. 51. in Act. hom. 15. in Rom. & 91. in Matt. (10) Ose. i. 2. Zach. xi. 9. Isa. v. 5. (11) Amos ix. 4.

St. James; but was certainly a synodal letter sent by a Council held on that occasion, nine years after the council of Nice: on which see the life of St. Miles, and the notes of the archbishop of Apamea Evodius Assemani ib. Act. Mart. Orient. T. 1. p. 72. and Jos. Assemani Bibl. Orient. T. 1. p. 86. &c.

Among the Oriental liturgies, one in Chaldaic, formerly in use among the Syrians, bears the name of St. James of Nisibis. Gennadius mentions twenty six books written by this holy doctor in the Syriac tongue, all on pious subjects, or on the Persian persecution. They were never translated into Greek.

The letters of St. James and St. Gregory are published by Assemani, Bibl. Orient. T. 1. p. 552. 632.

St. HIDULPHUS, Biſhop and Abbot.

From Richerius, in his Chronicle of Senones, T. 3. Spicileg. and the Saint's three imperfect lives with the remarks of Solier the Bollandiſt, T. 3. Jul. p. 205. See alſo Calmet, Hiſt. de Lorraine, l. 10. p. 445. &c.

A. D. 707.

ST. HIDULPH or HILDULPH, was born at Ratiſbon in Bavaria, of one of the moſt illuſtrious families in the country, and renounced great temporal poſſeſſions in his youth to conſecrate himſelf to God in an eccleſiaſtical ſtate, which he embraced with his brother St. Erard, who was advanced to the epiſcopal ſee at Ratiſbon, was buried at Moyen-Moutier, and is honoured among the ſaints on the 8th of January (1). Hidulph was conſecrated archbiſhop of Triers, and diſcharged for ſome time all the duties of a vigilant and zealous paſtor. The monaſtery of St. Maximin had been founded in the fourth century, and doubtleſs obſerved the diſcipline of the Oriental monks. Hidulph introduced into it the Benedictin order about the year 665, and ſo much augmented it in revenues and ſettled in it ſo perfect a ſpirit of monaſtic virtue that it was the admiration of that age, and is to this day one of the moſt flouriſhing abbeys in Germany.

Hidulph was much taken with the charms of holy retirement, with the happy ſecurity and liberty of that ſtate, its exerciſes of humility, penance and prayer, and the liberty which it affords of living diſengaged from worldly attachments and diſtractions, in a continual application to heavenly things. He was alſo ſtrongly affected by the example and converſation of many divine men who then adorned the church, and maintained in it the true ſpirit of Chriſt, by the odour of ſanctity which their angelical minds and deportment ſpread, and who were raiſed to this heroic virtue by the exerciſes of a monaſtic life. The obligations of his own charge (which he could not abandon unleſs his

(1) Molanus in Auctario martyrol. Menard, in martyr. Bened. Bucelin, &c.

reaſons for reſigning it were ſuch as to be approved of by a ſuperior authority, as that of a primate, and rather of the pope as patriarch of the Weſt) withheld him ſome time, but at length found means to reſign his ſee to St. Veomade, abbot of St. Maximin's, and hid himſelf in that monaſtery (*a*). But finding it impoſſible to live in the obſcurity which he ſought, in the midſt of his own dioceſs, he retired ſecretly amidſt the mountains of Voge on the confines of Lorrain, and ſettled in a ſmall hermitage on the ſpot which the monks of Senones and Eſtival gave him, and on which he ſoon after about the year 676, built the monaſtery of Moyen-Moutier. This name was given it from its ſituation between the abbeys of Senones to the Eaſt, of Eſtival to the Weſt, of Bodon-Moutier to the North, and to the South that of Jointures, now the collegiate church of canons, and the town of St. Die. Three hundred monks ſerved God under his direction; for beſides thoſe who compoſed the monaſtery of Moyen-Moutier, at the requeſt of his friend St. Die upon his death-bed, and of his community, he took upon him alſo the charge of that abbey, and many lived under his conduct in ſeparate cells. St. Hidulph governed his own monaſtery above thirty years, though for ſome time whilſt he was obliged to reſide at S. Die's, he appointed a vicar in his room at Moyen-Moutier. He returned thither before his death, which happened in 707, or according to others, in 713. His relicks are kept in a ſilver ſhrine in this monaſtery, which at preſent bears his name, and in union with that of St. Vannes began the reformation of the Benedictin order, which is ſo famous in Lorrain, and in France. St. Hidulph's name is not inſerted in the Roman martyrology, but is famous in German, French and Benedictin calendars.

The ſanctity of thoſe ancient monks who by the exerciſes of humility and holy ſolitude attained to ſo won-

(*a*) Some have imagined that St. Hidulph was only chorepiſcopus, or vicar, probably with epiſcopal orders, for the adminiſtration of part of the dioceſs. But the moſt judicious critics agree with the original writers of his life, that he was himſelf archbiſhop of Triers.

derful a victory over their paſſions, ſo ſublime a degree of virtue, and ſo heavenly a temper as to have ſeemed rather angels than men, was the admiration even of infidels, and the edification of all thoſe who had the happineſs of enjoying their converſation. "For my part, ſaid S. Sulpicius Severus, or his friend Poſthumianus (1), ſo long as I ſhall keep alive and in my ſenſes, I ſhall ever celebrate the monks of Egypt, praiſe the anchorets and admire the hermits." Of the ſame another ancient eye-witneſs ſays (2): "There have I ſeen many fathers leading an angelic life, and walking after the example of Jeſus." The more happy and the more perfect a religious ſtate is, the greater ought to be the watchfulneſs and the fervour of thoſe who are engaged in it not to fall ſhort of their obligations, and loſe the precious graces of their vocation.

Perſons in the world are uſually inclined to ſhew no indulgence for the leaſt failings which they obſerve in religious perſons. How much ſoever the reformation and perfect ſanctification of the more illuſtrious portion of the flock of Chriſt be to be deſired and prayed for by all, and promoted by the chief paſtors, theſe ſevere cenſors would better employ their zeal in looking into, and reforming their own hearts. They muſt never forget that all Chriſtians by their baptiſmal engagements and the ſacred law of the goſpel which they profeſs, are bound to ſanctify their ſouls, and to ſerve God in the perfect ſentiments and practice of all virtues. If in this degenerate age many religious eſtabliſhments ſtand in need of a ſpur or ſome reformation, we may believe an enemy 'that there is no claſs or condition of Chriſtians in general which does not want it ſtill much more.'

On the same Day.

St. Pius I. Pope, M. According to the pontificals, he was the ſon of one Rufinus, and a native of Aquileia. He had ſerved the church among the clergy at Rome many years under Adrian and Antoninus Pius,

(1) Sulpic. Sever. Dial. 1. c. 26 ol. 18. p. 94. ed. nov. Veron. an. 1741. (2) Heraclides ap. Cotel. monum. eccl. Gr. T. 3 .p. 172. See St. Chryſ. contra oppugn. vitæ monaſt. T. 1. St. Gr. Naz. St. Baſil, &c.

(*a*) when, according to Tillemont, in the fourth year of the reign of the latter he ſucceeded St. Hyginus in the papacy, in 142. He condemned the hereſiarch Valentinus, and rejected Marcion who came from Pon-

(*a*) Among the heathen emperors of Rome, Titus, the two Antonines, and Alexander deſerved the beſt of their ſubjects, and the three laſt gained a great reputation for moral virtue. The Antonines were eminent for their learning, and devoted themſelves to the Stoic philoſophy. Arrius Antoninus, who had diſtinguiſhed himſelf by his moderation and love of juſtice in ſeveral magiſtracies, was adopted by the emperor Adrian in 138, and upon his death in the ſame year aſcended the imperial throne. He was truly the father of his people during a reign of twenty-two years, and died in 161, being 77 years old. He obtained the ſurname of *Pius*, according to ſome, by his gratitude to Adrian; but according to others, by his clemency and goodneſs. He had often in his mouth the celebrated ſaying of Scipio Africanus, that he would rather ſave the life of one citizen than deſtroy 1000 enemies. He engaged in no wars, except that by his lieutenants he reſtrained the Daci, Alani and Mauri, and by the conduct of Lollius Urbicus quieted the Britons, confining the Caledonians to their mountains and foreſts by a new wall. Yet the pagan virtues of this prince were mixed with an alloy of ſuperſtition, vice and weakneſs. When the ſenate refuſed to enrol Adrian among the gods out of a juſt deteſtation of his cruelty and other vices, Antoninus by tears and intreaties extorted from it a decree by which divine honours were granted that infamous prince, and he appointed prieſts and a temple for his worſhip. He likewiſe cauſed his wife Fauſtina to be honoured after her death as a goddeſs, and was reproached for the moſt diſſolute life of his daughter Fauſtina the younger, whom he gave in marriage to his adopted ſon, Marcus Aurelius Antoninus.

Xiphilin writes that the Chriſtians ſhared in the mildneſs of his government. Yet though he did not raiſe by freſh edicts any new perſecution, it is a notorious miſtake of Dodwell and ſome others who pretend that no Chriſtians ſuffered death for the faith during his reign, at leaſt by his order. Tertullian inform us (*l. ad Scapul. c.* 4.) that Arrius Antoninus, when he was only proconſul of Aſia, put in execution the old unjuſt reſcript of Trajan; and having puniſhed ſome Chriſtians with death, diſmiſſed the reſt, crying out to them: "O wretches, if you want to die, have you not halters and precipices to end your lives by?" St. Juſtin in his firſt apology which he addreſſed to Antoninus Pius, who was then emperor, teſtifies that Chriſtians were tortured with the moſt barbarous cruelty without having been convicted of any crime. Alſo St. Irenæus (l. 3. c. 3.), Euſebius (l. 4. c. 10.) and the author of an ancient poem which is publiſhed among the works of Tertullian, are inconteſtable vouchers that this emperor, whom Capitolinus calls a moſt zealous worſhipper of the gods, often ſhed the blood of ſaints. By the acts of St. Felicitas and her ſons it appears what artifices the pagan prieſts made uſe of to ſtir up the emperors and magiſtrates againſt the Chriſtians. At length, however, Antoninus Pius, in the 15th year of his reign, of Chriſt 152, accord-

ing

tus to Rome after the death of Hyginus, as we have related elſewhere. The conflicts which St. Pius ſuſtained obtained him the title of martyr, which is given him not only in Uſuard's martyrology, but alſo in many others more ancient: though Fontanini, a moſt judicious and learned critic, ſtrenuouſly maintains againſt Tillemont, that he died by the ſword. He paſſed to a better life in 157, and was buried at the foot of the Vatican hill on the 11th of July. See Tillemont, T. 2. p. 312. and eſpecially Fontanini, who diſcuſſes at length all things relating to this pope, in his *Hiſtoria Literaria Aquileienſis*, l. 2. c. 3 and 4.

St. DROSTAN, Abbot, was a prince of royal blood in Scotland, educated under the diſcipline of the great St. Columba. He was afterward abbot of Dalcongaile: but in his old age lived a recluſe in a foreſt. He died about the year 809. His ſacred remains were depoſited in a ſtone coffin at Aberdeen. See Colgan, ad 11 Jul.

JULY XII.

St. JOHN GUALBERT, Abbot, Founder of the Religious Order of Vallis Umbroſa.

From his exact life compiled by Blaiſe Melaniſius, general of his Order, with the long notes of Cuper the Bollandiſt. See alſo two other lives of the ſaint with a long hiſtory of his miracles, ib. T. 3. Julij. p. 311.

A. D. 1073.

ST. JOHN GUALBERT was born at Florence of rich and noble parents, and in his youth was carefully in-

ing to Tillemont, wrote to the ſtates of Aſia, commanding that all perſons who ſhould be impeached merely for believing in Chriſt, ſhould be diſcharged, and their accuſers puniſhed according to the laws againſt informers, adding: "You do but harden them in their opinion, for you cannot oblige them more than by making them die for their religion. Thus they triumph over you by chooſing rather to die than to comply with your will." See Euſebius l. 4. c 26. where he alſo mentions a like former reſcript of Adrian to Minutius Fundanus. Nevertheleſs, it is proved by Aringhi (Roma Subterran. l. 3. c. 22.) that ſome were crowned with martyrdom in this reign after the aforeſaid reſcript, the puſillanimous prince not having courage always to protect theſe innocent ſubjects from the fury of the populace or the malice of ſome governors.

ſtructed in the Chriſtian Doctrine and in the elements of the ſciences: but afterward by converſing with the world, he imbibed a reliſh, for its vanities and follies. While a thirſt of worldly pleaſure kept poſſeſſion of his deſires, and ſeemed to him innocent, and while he thought a certain degree of worldly pride the privilege of his birth, he was a ſtranger to the goſpel maxims of penance, meekneſs and lowlineſs of heart; and all arguments of virtue loſt their force upon him. But God was pleaſed by a remarkable accident to open his eyes, and to diſcover to him his errors, and the extent of his obligations. Hugo his only brother was murdered by a gentleman of the country; and our young nobleman determined to revenge the crime by the death of him who had perpetrated it, and who ſeemed out of the reach of the laws. Under the influence of his reſentment, which was much heightened by the invectives and perſuaſion of his own father Gualbert, he neither liſtened to the voice of reaſon nor of religion. The motive of revenge is criminal if it creeps into the breaſt even in demanding the juſt puniſhment of a delinquent; much more if it puſh men to vindicate their own cauſe themſelves by returning injury for injury, and wreaking wrongs on thoſe that inflicted them. But paſſion ſtifled remorſe, and John was falſely perſuaded that his honour in the world required that he ſhould not ſuffer ſo flagrant an outrage to paſs unpuniſhed. It happened that riding with his man home to Florence on Good-Friday, he met his enemy in ſo narrow a paſſage that it was impoſſible for either of them to avoid the other. John ſeeing the murderer, drew his ſword, and was going to diſpatch him. But the other lighting from his horſe, fell upon his knees, and with his arms acroſs, beſought him by the paſſion of Jeſus Chriſt, who ſuffered on that day, to ſpare his life. The remembrance of Chriſt who prayed for his murderers on the croſs, exceedingly affected the young nobleman; and meekly raiſing the ſupplicant from the ground with his hand, he ſaid: "I can refuſe nothing that is aſked of me for the ſake of Jeſus Chriſt. I not only give you your life, but alſo my friendſhip for ever. Pray for me that God may pardon me my ſin." After embracing

each other they parted, and John went forward on his road till he came to the monaſtery of St. Minias (*a*) of the holy Order of St. Bennet. Going into the church he offered up his prayers before a great crucifix, begging with many tears and extraordinary fervour that God would mercifully grant him the pardon of his ſins. Whilſt he continued his prayer the crucifix miraculouſly bowed its head to him, as it were to give him a token how acceptable the ſacrifice of his reſentment, and his ſincere repentance were. The divine grace made ſuch deep impreſſions on his heart, that riſing from his devotions he caſt himſelf at the feet of the abbot, earneſtly begging to be admitted to the religious habit. The abbot was apprehenſive of his father's diſpleaſure; but at length was prevailed upon with much ado to allow him to live in the community in his ſecular habit. After a few days John cut off his hair himſelf, and put on a habit which he borrowed. His father at this news of the ſtep his ſon had taken, haſtened to the monaſtery, and ſtormed and complained dreadfully; till after ſome time ſeeing the ſteadineſs of his ſon's reſolution, and hearing his reaſons and motives, he was ſo well ſatisfied, that he gave him his bleſſing, and exhorted him to perſevere in his good purpoſes.

St. John devoted himſelf to the exerciſes of his new ſtate in the moſt perfect diſpoſitions of a true penitent. He was moſt exact in every religious obſervance. He ſubdued his body with much faſting and watching; never gave way to idleneſs, but kept himſelf day and night employed almoſt in continual prayer. His corporal auſterities he animated with a perfect interior ſpirit of penance, or deſire of puniſhing ſin in himſelf, the more powerfully to move God to compaſſion and mercy towards him: and he endeavoured by them to facilitate the ſubjection of his paſſions, which victory he completed by a watchfulneſs over the motions of his own heart, and heroic acts of all virtues, eſpecially meekneſs and humility. But aſſiduous and humble

(*a*) St. Minias was a Roman ſoldier who ſuffered martyrdom at Florence under Decius. See Mart. Rom. 13. Oct.

prayer and meditation were the principal means by which this wonderful change was effected in all the affections of his ſoul, ſo that he became entirely a new man. Nothing can have ſo prevalent a power to ſtill the agitation of paſſion in the breaſt, nothing is ſo fit to induce a ſmooth and eaſy flow, and a conſtant evenneſs of temper, as a frequent application to the throne of grace. This preſence of the mind with the Lord is an abſence from the body, or from the tumult of carnal paſſions. The pure and ſerene tranquillity that ſprings up in the ſoul by an intercourſe with heaven, ſhews that here ſhe is neareſt the centre of her true happineſs, where earthly things loſe all their power of attraction. The very preparation of the heart to wait upon God in this ſolemn exerciſe is of admirable uſe to remove that corruption which inflames the paſſions. Eſpecially a lively ſenſe of God's infinite greatneſs, and of our littleneſs and infirmities, powerfully impreſſed on our minds by aſſiduous prayer, ſoon brings us to a conviction that pride is the root of all our diſorders; and enables us to diſcover its diſguiſes, and to baniſh it out of our ſouls. By fidelity and perſeverance St. John, obtained the victory over himſelf, and became moſt eminent in meekneſs, humility, ſilence, obedience, modeſty and patience.

When the abbot died, our ſaint was earneſtly intreated by the greateſt part of the monks to accept that dignity; but his conſent could by no means be extorted. Not long after he left this houſe with one companion, and went in queſt of a cloſer ſolitude. He paid a viſit to the hermitage of Camaldoli; and having edified himſelf with the example of its fervent inhabitants, he proceeded farther to an agreeable ſhady valley, covered with willow trees, commonly called Vallis-Umbroſa, in the dioceſs of Fieſoli, half a day's journey from Florence, in Tuſcany. He found in that place two devout hermits, with whom he and his companion concerted a project to build themſelves a ſmall monaſtery of timber and mud-walls, and to form together a little community, ſerving God according to the primitive auſtere rule, and ſpirit of the Order of St. Bennet. The Abbeſs of St. Hilary gave them the

ground on which they desired to build, and when the monastery was finished the bishop of Paderborn, who attended the emperor Henry III. into Italy, consecrated the chapel. Pope Alexander II. in 1070, approved this new Order, together with the rule in which the saint added certain particular constitutions to the Original rule of St. Bennet. From this confirmation is dated the foundation of the Order of Vallis Umbrosa. St. John was chosen the first abbot, nor was he able to decline that dignity. He gave his monks an habit of an ash colour; and settled among them retirement, silence, disengagement of their hearts from all earthly things, the most austere practice of penance, profound humility, and the most universal charity.

Though most humble and mild, he severely reproved the least tepidity or sloth in others. For the virtue of meekness is not farther removed from intemperate anger which clouds or dethrones reason, than from a vicious defect or tameness and stupidity which beholds vice with indifference. God has committed to every man a kind of trust and guardianship of virtue, whose rights we are obliged to maintain in proportion to our power not only by example, but also by advice, exhortation and reproof, as often as it is reasonable. And he who regards the sins of others with a careless unconcernedness, makes himself accountable for them, when it is in his power to prevent them. Superiors especially lie under the most grievous obligations to check and chastise the irregularities and faults of those under their immediate care and inspection. Our saint feared no less the danger of too great lenity and forbearance than that of harshness: and was a true imitator both of the mildness and zeal of the Jewish legislator whom the Holy Ghost calls "the meekest of all men upon the face of the earth." St. John was himself a perfect model of all virtues, and tender and compassionate towards all, especially the sick. This compassion for them he learned by his own perpetual infirmities, and weakness of stomach. Such was his humility that he would never be promoted even to Minor Orders, never presumed to approach nearer the altar than was necessary to receive the holy com-

munion, and never would open the church door, but always prayed one in Minor Orders to open it for him. He was very zealous for holy poverty, and would not allow any monaſteries to be built in a coſtly or ſumptuous manner, thinking ſuch edifices not agreeable to a ſpirit of poverty. He founded the monaſtery of St. Salvi, that of Moſcetta, that of Paſſignano, another at Rozzuolo, and another at Monte Salario. He reformed ſome other monaſteries, and left about twelve houſes of his Order at his death. Beſides monks he received lay-brothers who were exempt from choir and ſilence, and employed in external offices. This is ſaid to be the firſt example of ſuch a diſtinction; but it was ſoon imitated by other Orders. The ſaint's charity to the poor was not leſs active than his love for holy poverty. He would have no poor perſon ſent from his door without an alms, and often emptied all the granaries and ſtores of his monaſteries in relieving them. In a great dearth he ſupplied ſometimes by miracle the multitudes of poor people that flocked to his monaſtery of Rozzuolo. The ſaint was endowed with the ſpirit of prophecy, and by his prayers reſtored many ſick perſons to perfect health. The holy pope Leo IX. went to Paſſignano on purpoſe to ſee and converſe with this holy man. Stephen IX. and Alexander II. had the greateſt eſteem for him. This latter teſtifies that the whole country where he lived owed to his zeal the entire extinction of ſimony. The holy man at length fell ſick of a ſharp fever at Paſſignano. He called for all the abbots and ſuperiors of his Order, and telling them he was ſoon to leave them, ſtrongly exhorted them to watch vigilantly over the moſt exact obſervance of their rule, and to maintain peace and fraternal charity. After this, having moſt devoutly received the laſt ſacraments he died happily on the twelfth of July, in 1073, being ſeventy-four years old. Pope Celeſtine III. having cauſed juridical informations to be taken concerning his virtues and miracles, ſolemnly enrolled him among the ſaints in the year 1193.

The eminent degree of penance and ſanctity to which the divine grace raiſed this ſaint, was the fruit

of his mildneſs in forgiving an injury. Chriſt not only commands us to pardon all offences, but has recommended this precept to us with his expiring breath, with his head crowned with thorns, and his hands ſtretched out for us. We renounce the glorious title of being his diſciples, if whilſt we behold him hanging on the croſs, and hear his laſt prayers, we trample on his ſacred law, and harbour malice in our hearts againſt a brother whom our dying Redeemer commands us to forgive for his ſake. Can we be angry with him who is by ſo many ſacred ties our brother, the living ſon and member of our common Redeemer and Father, and whom we expect to be the aſſociate of our happineſs for all eternity? We owe infinitely more to Chriſt than any brother can owe to us: the leaſt venial ſin is an immenſe debt. Our Divine Maſter not only conjures us to forgive our brother for His ſake, but alſo makes it our own infinite intereſt ſo to do, promiſing to pardon us our immenſe debts in the ſame manner as we pardon others. Shall we baſe worms, who have nothing to boaſt of before men only our having concealed from them our baſeneſs and ignominy; and to whom the moſt cruel outrages from creatures would be too mild a treatment, conſidering our ſins; ſhall we, I ſay, complain of injuries which we ought to receive with patience and joy, as the eaſy means of cancelling our own ſins, and procuring for ourſelves the greateſt graces and mercy.

On the same Day.

SS. Nabor and Felix, MM. They ſuffered at Milan under Maximian Herculeus about the year 304. Their bodies were firſt interred without the walls of the city, but afterward brought into it, and depoſited in the place where a church was built over their tomb, to which great multitudes of people reſorted with wonderful devotion, as Paulinus teſtifies in his life of St. Ambroſe. In the ſame church St. Ambroſe diſcovered the relicks of SS. Gervaſius and Protaſius, as himſelf relates in his letter to his ſiſter Marcellina. The people continued to venerate the relicks of SS. Nabor and Felix with the ſame ardour of devotion, as that

holy doctor aſſures us. (1) They are ſtill honoured in the ſame church, which at preſent bears the name of St. Francis. See Solier the Bollandiſt, T. 3. Julii, p. 280.

JULY XIII.

St. EUGENIUS, Biſhop of Carthage, and his Companions, Confeſſors.

From Victor Vitenſis, Hiſt. Perſec. Vandal. l. 2. & 3. See Tillemont, T. 16. Ceillier, T. 15. p. 206. Rivet, Hiſt. Lit. de la Fr. T. p. 38. Ruinart, &c.

A. D. 505.

THE Roman provinces in Africa were for a long time one of the richeſt and moſt noble portions of the empire. The Carthaginian barbariſm and perfidy had given place to the moſt flouriſhing reign of the ſciences, arts and religion. The nobles of this country were all princes, and for riches and ſtate ſeemed to vie with kings: its peace ſeemed on every ſide ſecure. But the ſtrongeſt cities and empires are often neareſt a fall: they are founded to be again ſooner or later torn to pieces. Every ſtate has even within itſelf the ſeeds of its own deſtruction: theſe will occaſion the diſſolution of every body politic no leſs certainly, than the internal weakneſs of the animal body muſt bring it to a fatal period. This was the condition of the Roman empire in its decline, when its rulers, to preſerve Italy which they regarded as its heart or head, abandoned its extremities to the Goths and Vandals. At a time when Africa thought of no danger, in the reign of the emperor Valentinian III. in 428, Genſeric, king of the Vandals and Alans, having lately made a ſettlement in part of Spain, (*a*) paſſed into

(1) In Luc. l. 7. c. 13.

(*a*) Though Pliny and Procopius pretend that the Vandals were of the ſame extraction with the Goths, the contrary is demonſtrated by the learned F. Daniel Farlati (Illyrici Sacri T. 2. p. 1308. Venetijs 1753.) and by Joſ. Aſſemani (In Calend. de Orig. Slavor. par. 2. c. 5. T. 1. p. 297.) And their language, manners and religion were

this country, and in a ſhort time became maſter of thoſe fertile provinces. This politic barbarian king kept great armies perpetually prepared for any expe-

were entirely different. The ſame arguments ſhew that they differed alſo from the Slavi, Hunns, and original Winidi or Venedi, this laſt being a Sarmatian, and the two others Scythian nations. The Vandals are placed by Jornandes and Dio (l. 55.) on the German coaſt of the Baltic ſea in the preſent Pruſſia, and Pomerania; they thence extended themſelves to the ſources of the Elbe, in the mountains of Sileſia. They were afterward removed near the Danube, in the neighbourhood of the Marcomanni, in the reigns of Antoninus, Aurelian and Probus. In the fifth century they made an excurſion into Gaul; and being there repulſed, croſſed the Pyrenæan mountains with the Alani, who were the original Maſſagetæ from mount Caucaſus, and beyond the Tanais, as Ammianus Marcellinus teſtifies. About the year 400, in the reign of Honorius, the Alani ſettled themſelves in Luſitania, and the Vandals, under king Gunderic, in Gallicia, (which then compriſed both the preſent Gallicia and Old Caſtille) and in Bætica, which from them was called Vandalitia, and corruptly Andaluſia. (See St. Iſidore and Idatius, in their chronicles. Salvian, l. 7. p. 137. St. Auguſt. ep. 3. ad Victor.) The Vandals were baptized in the catholic faith, about the time when they croſſed the Rhine: but were afterwards drawn into Arianiſm, probably by ſome alliance with the Arian Goths, and out of hatred to the Romans. Idatius ſays, that common fame attributed the Arian perverſion of the Vandals to king Genſeric, who ſucceeded his brother Gunderic in 428, and was a man experienced in all the arts of policy and war. Count Boniface, lieutenant of Africa, ſeeing his life threatened by Aëtius (who, with the title of Magiſter Militiæ, governed the empire for the empreſs Placidia, regent for her ſon Valentinian), invited the Vandals out of Spain to his aſſiſtance. Genſeric, with a powerful army, paſſed the ſtreight which divides Africa from Spain in May 429; and though Boniface was then returned to his duty, the barbarian, every where defeated the Romans, beſieged Hippo during fourteen months; and though he was obliged by a famine to retire, he returned ſoon after and took that ſtrong fortreſs. The emperor Valentinian, in 435, by treaty yielded up to him all his conqueſts in Africa. Genſeric ſoon broke the truce, and, in 439, took Carthage, and drove the Romans out of all Africa. In 455, being invited by the empreſs Eudoxia to revenge the murder of Valentinian on Maximus, he plundered Rome during fifteen days. Though that city had been ravaged by Alaric the Goth, in 400, whilſt Honorius was emperor, the Vandal found and carried off an immenſe booty; and among other things, the gold and braſs with which the capitol was inlaid, and the veſſels of the Jewiſh temple at Jeruſalem which Titus had brought to Rome. Theſe Juſtinian, when he had recovered Africa, cauſed to be brought to Conſtantinople, whence he cauſed them to be removed and placed in

dition, by which he prevented the vigilance of his enemies, and aſtoniſhed all the world with the rapidity of his enterpriſes. The Vandals, who were moſtly Chriſtians but infected with the Arian hereſy, laid the whole country waſte by fire and ſword, plundered all places, even churches and monaſteries; burned alive two biſhops, and tortured others to extort from them the treaſures of their churches; razed the public buildings at Carthage, and baniſhed Quodvultdeus, biſhop of that city, with many others. But in 454, at the requeſt of the emperor Valentinian, Genſeric allowed the catholics to chooſe a biſhop of Carthage, and St. Deogratias was raiſed to that dignity, who died ſoon after Genſeric was returned from the plunder of Rome. The perſecution growing hotter many ſuffered torments for the faith, and ſeveral received the crown of martyrdom. The Arians, by a ſacrilege never before heard of, made themſelves ſhirts and breeches of the altar-cloths, and at Tinuzuda ſpilt and ſcattered the body and blood of Chriſt on the pavement. (*b*) Catholics being by an edict diſqualified for bearing any office in the government, Armogaſtes a nobleman, who held an honourable poſt in the houſehold of Theodoric the king's ſon, was

in certain churches at Jeruſalem, as Procopius relates. Rome was again twice plundered by Totila in 546, and 549. The Vandals by their tranſmigrations into Spain and Africa ſoon after ceaſed to be a nation in Germany, as Jornandes and Procopius teſtify. Euricus, king of the Viſigoths in Languedoc, in 468, invading Spain conquered moſt of the territories which the Romans ſtill poſſeſſed there, and all the provinces which the Vandals had ſeized. So that by the extinction of the empire of the Vandals in Africa, under Juſtinian, the name of that potent and furious nation was loſt: though Frederic the firſt king of Pruſſia, in 1701, was for ſome time very deſirous rather to take the title of king of the Vandals. The cavalry of the ancient Vandals fought chiefly with the ſword and lance, and were unpractiſed in the diſtant combat. Their bow-men were undiſciplined, and fought on foot like the Gothic. See Procopius.

(*b*) *Tinuzudæ tempore quo ſacramenta Dei populo porrigebantur, introeuntes cum furore (Ariani) Corpus Chriſti et Sanguinem pavimento ſparſerunt, et illud pollutis pedibus calcaverunt.* S. Vict. Vitenſis, l. 1. p. 17.

condemned by the tyrant to keep cattle. Genſeric dying after a reign of thirty-ſeven years, was ſucceeded by his ſon Huneric, a more barbarous perſecutor than his father had ever been.

The epiſcopal ſee of Carthage had remained vacant twenty-four years, when in 481, Huneric permitted the catholics on certain conditions to chooſe one who ſhould fill it. The people impatient to enjoy the comfort of a paſtor, pitched upon Eugenius, a citizen of Carthage, eminent for his learning, zeal, piety and prudence. And ſuch was his deportment in this dignity, that he was venerable to the very heretics, and ſo dear to the catholics that every one of them would have thought it a happineſs to lay down his life for him. His charities to the diſtreſſed were exceſſive, eſpecially conſidering his poverty. But he always found reſources for their neceſſities in the hearts of his people; and he refuſed himſelf every thing that he might give all to the poor. When others put him in mind, that he ought to reſerve ſomething for his own neceſſaries, his anſwer was: "If the good paſtor muſt lay down his life for his flock, can it be excuſable for me to be ſolicitous for the neceſſities of my body?" He faſted every day, and often allowed himſelf only a moſt ſlender evening refection of bread and water. His virtue gained him the reſpect and eſteem even of the Arians; but at length envy and blind zeal got the aſcendant in their breaſts, and the king ſent him an order never to ſit in the epiſcopal throne, preach to the people, or admit into his chapel any Vandals among whom ſeveral were catholics. The ſaint boldly anſwered the meſſenger, that the laws of God commanded him not to ſhut the door of his church to any that deſired to ſerve him in it. Huneric enraged at this anſwer perſecuted the catholics many ways, eſpecially the Vandals who had embraced the faith. He commanded guards to be placed at the doors of the catholic churches, who when they ſaw any man or woman going in, clothed in the habit of the Vandals, ſtruck them on the head with ſhort ſtaffs jagged and indented, which being twiſted

into their hair, and drawn back with great violence, tore off the hair and ſkin together. Some loſt their eyes by this means, and others died with the extreme pain: but many lived a long time after. Women with their heads flayed in this manner, were publicly led through the ſtreets, with a crier going before them, to ſhew them to the people. But this barbarous uſage did not cauſe any one to forſake the true religion. Next, the tyrant deprived the catholics who were at court of their penſions, and ſent them to work in the country. He alſo ordered that none ſhould be admitted to bear any office in his palace, or any public charge who was not an Arian. He afterwards turned them out of their houſes, ſtripped them of all their wealth, and ſent them to Sicily or Sardinia. After this, his perſecution fell on all catholics. One edict followed another againſt them, and the cloud thickened every day over their heads. Many nuns were ſo cruelly tortured that ſeveral died on the rack. Great numbers of biſhops, prieſts, deacons, and eminent catholic laymen were baniſhed to the number of 4976, all whom the tyrant ſent into a deſert, where they were fed with barley like horſes. This deſert was filled with ſcorpions and venomous ſerpents; but they did not deſtroy any of the ſervants of God. The people followed their biſhops and prieſts with lighted tapers in their hands, and mothers carried their little babes in their arms, and laid them at the feet of the confeſſors, all crying out with tears: "Going yourſelves to your crowns, to whom do you leave us? Who will baptize our children? Who will impart to us the benefit of penance, and diſcharge us from the bonds of ſins by the favour of reconciliation and pardon? Who will bury us with ſolemn ſupplications at our death? By whom will divine ſacrifices be made? (c)"

The biſhop Eugenius was ſpared in the firſt ſtorm, probably that the inhabitants of the capital might ſeem to

(2) Victor Vit. l. 2. p. 33.

(c) *Qui nobis pœnitentiæ munus collaturi ſunt, et reconciliationis indulgentiâ obſtrictos peccatorum vinculis ſoluturi? A quibus divinis ſacrificiis ritus eſt exhibendus conſuetus? Vobiſcum et nos libeat pergere, ſi liceret.* S. Victor Vit. l. 2. p. 33.

be ſomewhat conſidered. But in May 483, the king ſent him a ſummons requiring the catholics, whom he called *Homoouſians*, to hold a conference or diſputation with his Arian biſhops at Carthage on the firſt day of February enſuing. Eugenius anſwered, the terms were not equal, ſeeing their enemies were to be judges: and that as it was the common cauſe of all churches, other foreign churches ought to be invited and conſulted, "eſpecially the church of Rome, which is the head of all churches." (*d*) About that time one Felix who had been long blind, addreſſed himſelf to St. Eugenius deſiring him to pray, that he might recover his ſight, ſaying he had been admoniſhed by a viſion ſo to do. The biſhop ſhewed great reluctance and confuſion, alleging that he was a baſe ſinner: But at length, after bleſſing the font for the ſolemn adminiſtration of baptiſm on the Epiphany, he ſaid to the blind man: "I have told you that I am a ſinner, and the laſt of all men: but I pray God that he ſhew you mercy according to your faith, and reſtore to you your ſight." Then he made the ſign of the croſs on his eyes, and the blind man ſaw; the whole city was witneſs to the triumph of the faith. The king ſent for Felix, and examined himſelf all the circumſtances of the miracle, which he found too evident to be called in queſtion. However, the Arian biſhops told him, that Eugenius had performed it by recourſe to art magic. The catholics made choice of ten diſputants for the conference, which was opened on the 5th of February. Cyrila, patriarch of the Arians, was ſeated on a throne; the catholics who were ſtanding, aſked who were the commiſſaries to take down in writing what ſhould paſs in the diſputation; and were anſwered that Cyrila would perform that office. The catholics aſked by what authority he claimed the juriſdiction and rank of patriarch. The Arians not being able to produce any ſufficient warrant

(*d*) *Scribam ego fratribus meis ut veniant coëpiſcopi mei, qui vobis nobiſcum fidem communem noſtram valeant demonſtrare, et præcipue eccleſia Romana, quæ caput eſt omnium eccleſiarum.* Victor Vit. l. 2. p. 38.

for his uſurpation, filled the hall with noiſe and tumult, and obtained an order that every lay catholic there preſent ſhould receive an hundred baſtinadoes. Cyrila ſought various pretences to defer the conference. The catholics, however, preſented a written confeſſion of their faith. This takes up the whole third book of Victor's hiſtory, though he has only inſerted the firſt part in which the conſubſtantiality of God the Son is proved from the ſcriptures. The ſecond part, which confirmed the ſame from the writings of the fathers, is loſt. This confeſſion ſeems to have been drawn up by St. Eugenius, to whom Gennadius aſcribes a confeſſion of faith againſt the Arians. (*e*)

When this was read, the Arians quarrelled that the orthodox took the name of Catholics, though this was given them by the whole world, even by the heretics themſelves, as St. Auſtin obſerved a little before this time in that very country. Upon this, however, the Arians abruptly broke up the conference, and the king, on the 25th of February, in 484, publiſhed a ſevere edict for a general perſecution, which he had already prepared for that purpoſe. By this all the catholic clergy were baniſhed out of towns, and forbidden to perform any functions even in the country: all catholics were declared incapable of inheriting, or diſpoſing of any eſtates real or perſonal, with other ſuch articles. Executioners were diſpatched to all parts of the kingdom, and many catholics were put to barbarous deaths, and many more inhumanly tormented. One Dionyſia after having been herſelf cruelly ſcourged, ſeeing her ſon Majoricus, a tender youth, tremble at the ſight of the torments prepared for him, ſhe looked on him with a ſtern countenance, and ſaid: "Remember, ſon, we were baptized in the name of the Trinity, and in the boſom of our mother the

(*e*) In it the catholics appeal to the tradition of the univerſal church. *Hæc eſt fides noſtra, evangelicis et apoſtolicis traditionibus atque auctoritate firmata, et omnium quæ in mundo ſunt catholicarum eccleſiarum ſocietate fundata, in qua nos per gratiam Dei omnipotentis permanere uſque ad finem vitæ hujus confidimus.* Victor Vit. l. 3. p. 62.

church." The young man encouraged by theſe words ſuffered martyrdom with undaunted reſolution, and his mother buried him within her own houſe, that ſhe might every day offer to the holy Trinity her prayers over his grave, in the lively hopes of a glorious reſurrection with him at the laſt day. Her couſin Emilius, her ſiſter Dativa, and innumerable others in different parts of Africa received the like crowns. At Typaſus, in Mauritania Cæſarienſis, certain catholics, who had aſſiſted at the celebration of the divine myſteries in a private houſe, were informed againſt; and by the king's order, had their tongues plucked out, and their right hands cut off: yet they ſpoke as well as ever, as St. Victor Vitenſis, an eye-witneſs, aſſures us. (3) He ſays, Reparatus, a ſubdeacon, one of this number, was entertained when he wrote, in the court of the emperor Zeno at Conſtantinople, and was there highly honoured, eſpecially by the empreſs; and that though entirely deprived of his tongue, he ſpoke gracefully, and without the leaſt defect or imperfection. Æneas of Gaza, a Platonic philoſopher, who was then at Conſtantinople, and wrote in 533, (4) ſays he himſelf had ſeen them in that city, and had heard them ſpeak diſtinctly: and not being able to believe his own ears, he had examined their mouths, and ſeen that their tongues were plucked out to the very roots, ſo that he wondered they could have ſurvived ſo cruel a torment. Procopius who wrote ſoon after, ſays alſo (5) that he had ſeen theſe perſons at Conſtantinople, and had heard them ſpeak freely, without feeling any thing of their puniſhment; but that two of them, by falling into a grievous ſin of the fleſh, loſt the uſe of their ſpeech, which they had till then enjoyed.

The tyrant wreaked his impotent vengeance on many others, eſpecially on Vandals who had been converted to the catholic faith: but was not able to overcome their heroic conſtancy. The ſtreets of Carthage were filled with ſpectacles of his cruelty; and one was

(3) l. 5. p. 76. (4) Æneas Gaz. *Dial. de Animarum Immortalitate et corporis Reſurrectione*, p. 415. (5) Procop. de bello Vandal. l. 1. c. 8.

there meeting continually ſome without hands, others without eyes, noſe or ears, others whoſe heads appeared ſunk in between their ſhoulders by having been hung up by the hands on the tops of houſes for ſights to the people. Above four hundred and ſixty biſhops were brought to Carthage in order to be ſent into baniſhment: of this number eighty-eight died under great hardſhips at Carthage, ſome few made their eſcape, and the reſt were baniſhed. St. Eugenius after having long encouraged others to the conflict was himſelf at length on a ſudden carried into exile; without being allowed to take leave of his friends. He found means, however, to write a letter to his flock, which St. Gregory of Tours has preſerved. (6) In it he ſays: "I with tears beg, exhort and conjure you by the dreadful day of judgment, and the awful light of the coming of Chriſt, that you hold faſt the Catholic faith... Preſerve the grace of the only baptiſm, and the unction of the chriſm. Let no man born again of water return to the water." This he mentions, becauſe the Arians in Africa, like the Donatiſts, rebaptized thoſe that came over to their ſect. St. Eugenius proteſts to his flock, that if they remain conſtant, no diſtance nor death could ſeparate him from them in ſpirit: but that he was innocent of the blood of thoſe that ſhould periſh, and that this his letter would be read before the tribunal of Chriſt at the laſt day for the ſeverer condemnation of ſuch baſe apoſtates. "If I return to Carthage," ſays he, "I ſhall ſee you in this life: if not, I ſhall meet you in the other. Pray for us, and faſt: faſting and alms have never failed to move God to mercy. Above all things remember that we are not to fear thoſe who can only kill the body."

We have a catalogue of all the biſhops of the provinces of Africa who came to the conference, and were ſent into baniſhment (7); namely, fifty-four of the proconſular province, one hundred and twenty-five of Numidia, one hundred and ſeven of the province of Byzacena, one hundred and twenty of the province of Mauritania Cæſarienſis, forty-four from the province of Si-

(6) Hiſt. Franc. l. 2. p. 46. (7) Ruin. hiſt. perſec. Vandal. part. 2. c. 8. Notit. Afric.

tiſi, five from that of Tripolis, beſides ten from Sardinia and other places; in all four hundred and ſixty-four biſhops, of which number eighty-eight died at Carthage before their departure into exile, forty-ſix were baniſhed to Corſica, three hundred and three to other places, and twenty-eight made their eſcape. St. Eugenius was carried into the uninhabited deſert country in the province of Tripolis, and committed to the guard of Antony, an inhuman Arian biſhop, who treated him with the utmoſt barbarity. The ſaint added to his ſufferings voluntary auſterities, wore a rough hair-ſhirt, lay on the ground, and paſſed great part of the night in prayer and tears. When he was afflicted with a palſy, Antony, becauſe vinegar was contrary to his diſtemper, obliged him to drink it in large quantities. Yet God was pleaſed to reſtore his ſervant to his health. It is obſerved by our hiſtorian, that the Arian biſhops were all cruel perſecutors, and went through the cities and provinces, filling all places with ſcenes of horror, rebaptizing perſons by force and violence, ſcourging, mangling, torturing and baniſhing even women and children. The fifth book of the hiſtory of this perſecution is filled with examples. The apoſtates ſignalized themſelves above others by the cruelties which they exerciſed upon the orthodox. Elpidophorus, one of this number, was appointed judge at Carthage to condemn the more zealous to be tortured. Muritta, the deacon who had aſſiſted when he was baptized in the boſom of the Catholic church, being brought before him, took with him the *chriſmale* or white garment, with which at the time he received the apoſtate coming out of the font he had clothed him, as an emblem of that innocence which he engaged himſelf to preſerve always unſpotted; and producing it before the whole aſſembly, he ſaid: "This robe will accuſe you when the judge ſhall appear in majeſty at the laſt day. It will bear teſtimony againſt you to your condemnation (*f*)." This relation is gathered from St. Victor, biſhop of Vita in the province of Byzacena; who being ba-

(*f*) *Hæc ſunt linteamina quæ te accuſabunt cum majeſtas venerit judicantis.* Vict. Vit. l. 5. c. 78.

niſhed by king Huneric for the faith in 487, retired to Conſtantinople, and wrote (probably in that city) in five books, the hiſtory of the Vandalic perſecution (g).

St. Victor relates that Huneric, the great perſecutor of the church, died miſerably, being devoured by worms, in December, 484, having reigned almoſt eight years. Nor was he ſucceeded, as he had earneſtly deſired, by his ſon Hilderic, but by Gontamund, a nephew, whom the maturity of his age rendered better able to bear the burden of the ſtate. This prince, in the year 488, which was the fourth of his reign, recalled St. Eugenius to Carthage, and at his requeſt opened the churches of the Catholics, and permitted the exiled prieſts alſo to return. Gontamund died in 496, and his brother Thraſimund was called to the crown, of whom mention hath been made in the life of St. Fulgentius. Though this king often affected a ſhew of moderation, he ſometimes uſed the ſword and every

(g) He cloſes this work by the following ſupplication to the angels and ſaints: "Succour us, O angels of my God; look down on Africa, once flouriſhing in its numerous churches, but now left deſolate and caſt away. Intercede, O patriarchs; pray, O holy prophets; ſuccour us, O apoſtles, who are our advocates. You, eſpecially, O bleſſed Peter, why are you ſilent in the neceſſities of your flock? You, O bleſſed apoſtle Paul, behold what the Arian Vandals do, and how your ſons groan in captivity. O all you holy apoſtles, petition for us. Pray for us though wicked; Chriſt prayed even for his perſecutors, &c." *Adeſte angeli Dei mei, et videte Africam totam dudum tantarum eccleſiarum cunctis fultam, nunc ab omnibus deſolatam, ſedentem viduam et abjectam. . . . Deprecamini patriarchæ; orate ſancti prophetæ; eſtote apoſtoli ſuffragatores ejus. Præcipue tu Petre, quare ſiles pro ovibus tuis? . . . . Tu S. Paule, gentium magiſter, cognoſce quid Vandali faciunt Ariani, et filij tui gemunt lugendo captivi.* Victor Vit. hiſt. Perſ. Vandal. ſub finem. The hiſtory of St. Victor is written with ſpirit and correctneſs, in a plain affecting ſtyle, intermixed with an entertaining poignancy of ſatire, and edifying heroic ſentiments and examples of piety. The author is honoured in the Roman martyrology among the holy confeſſors on the 23d of Auguſt, though the time and place of his death are uncertain. He flouriſhed in the middle of the 5th century. His hiſtory of the Vandalic perſecution has run through ſeveral editions: that of Beatus Rhenanus at Baſil, in 1535, is the firſt: Peter Chifflet gave one at Dijon in 1664: but that of Dom Ruinart, at Paris, in 1694, is the moſt complete. It was publiſhed in Engliſh in 1605. The beſt French tranſlation is that of Arnaud d'Andilly.

other violent meaſure to depreſs the cauſe of truth, which at other times he pretended to ſeek after. But his inconſtancy betrayed his want of ſincerity. True virtue is ſteady, but *the fool changeth like the moon*: he who is governed by his paſſions, is every thing by fits, and if he one day pretends to condemn his vices, he by relapſes ſoon repents again of this very repentance, which frequently ſprings rather from a diſguſt of ſin, than from any principle of true virtue. Thraſimund by this levity or hypocriſy never deſerved to arrive at the light of the true faith, and often perſecuted its moſt holy champions, of which among many others the ſufferings of St. Eugenius are an inſtance. St. Gregory of Tours relates (8) that, by his authority, the judges condemned our ſaint, one Longinus, and St. Vindemial biſhop of Capſa in Africa to be beheaded. St. Vindemial died by the ſword. But the tyrant commanded St. Eugenius to be led to the place of execution, and though he proteſted under the ax that he would rather loſe his life than depart from the Catholic faith, he was again brought back to Carthage, and baniſhed into Languedoc, which country was then ſubject to Alaric, king of the Viſigoths, who was alſo an Arian. He died in his exile in a monaſtery which he built and governed at Viance, (ſince called S. Amaranth's from the tomb of that martyr) about a mile from Albi. He paſſed to a better life in 505, on the 13th of July. King Hilderic afterward recalled the ſurviving exiled prelates. But peace was not perfectly reſtored to that church before the year 534, when Beliſarius, a general who was maſter of all the maxims of the firſt Romans with regard to the art of war, vanquiſhed Gelimer the laſt Vandal king in Africa, and ſent him priſoner to Conſtantinople (*b*).

(8) L. de Glor. Conf. c. 13.

(*b*) The Roman provinces in Africa ſoon after ſunk again into barbariſm and infidelity, being overrun, in 668, by the Saracens from Arabia and Syria, who, in 669, took alſo Syracuſa, and eſtabliſhed a kingdom in Sicily and part of Italy. They planted themſelves in Spain in 707. Muhavia, a general of the Sultan Omar, having rout-

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The ſaints choſe rather to ſuffer every temporal loſs, torment or death with which the world could threaten them, rather than loſe the holy treaſure of faith. This gift is a light which ſhineth upon us (9) from God, to direct us amidſt our darkneſs in the path to eternal life, as the pillar of fire conducted the Iſraelites through the wilderneſs. It is the ſeed, or rather the root of a ſpiritual life, and of every virtue that is meritorious of everlaſting glory. "Faith is the ſolid foundation of all virtues," ſays St. Ambroſe (10). And in another place he cries out (11): "O faith, richer than all treaſures! more healing and ſovereign than all medicines!" Our faith if true muſt have three conditions or qualities. 1. It muſt be firm, admitting no doubt or wavering; ready to brave all dangers, torments and death; thus it filled the martyrs with joy under the moſt affrighting trials, and made them triumph over fires and the ſword (12). 2. It muſt be entire; for the leaſt wilful obſtinate error concerning one article deſtroys the whole fabric of faith, by rejecting its motive which is every where the ſame teſtimony of divine revelation. "You who believe what you pleaſe, and reject what you pleaſe, believe yourſelves or your own fancy, rather than the goſpel," as St. Auſtin ſays. 3. Faith muſt be active, animated by charity, fruitful in good works. A dead or a barren faith is compared by St. James to a carcaſe without a ſoul, and to the faith of the devils who believe and tremble. How active and animated was faith in the ſouls of all the ſaints! the eminent virtues which we admire in them were all the

(9) 2 Peter i. 9. (10) S. Ambroſ. in Pſ. 40. (11) L. 3. de Virgin. See S. Aug. ſerm. 38. de Temp. (12) Hebr. x. 34. xi. 37.

ed Hormiſdas Jeſdegird king of Perſia, in 632, tranſlated that monarchy from the line of Artaxerxes to the Saracens. This Omar conquered Egypt in 635. He was ſecond caliph after Mahomet, and ſucceſſor of Abubeker, and from his time the caliphs of Bagdat or Babylon were maſters of Syria, Perſia and Egypt, till the two latter revolted; but notwithſtanding various revolutions, all thoſe countries ſtill retain the Mahometan ſuperſtition. The Mahometans in Egypt ſhook off the yoke of the caliphs of Bagdat, and ſet up their own caliphs at Cairo in 870, to whom the Moors in Africa adhered till the Turks became maſters of Egypt.

fruit of their faith, and ſprang from this root. With what care ought we to nouriſh and improve this holy ſeed in our breaſts? Gardeners cultivate moſt diligently thoſe ſeeds which are moſt precious.

On the same Day.

St. Anacletus, Pope, M. He governed the church after St. Clement, nine years three months, according to the Liberian pontifical, and according to another very old Vatican manuſcript regiſter; but according to ſome later pontificals, twelve years and three months. He perhaps ſat three years as vicar to St. Clement during his baniſhment, ſays Berti (*a*). Trajan raiſed the third perſecution againſt the church whilſt he was in the Eaſt in 107. In thoſe difficult times St. Anacletus ſuffered much, and is ſtyled a martyr in very ancient martyrologies.

St. Turiaf, Biſhop of Dol, in Britany, (called often Turiave, and ſometimes Thiviſiau) was born in the dioceſs of Vannes, in the neighbourhood of the abbey of Ballon, near which Charles the Bald was defeated by the Britons in 845, in which war this monaſtery ſeems to have been deſtroyed. Turiaf went young to Dol, was inſtructed in piety and learning, and pro-

(*a*) The exact number of years that ſome of the popes ſat before Victor in the year 200, cannot be determined with any degree of certainty, partly on account of faults of copies and the diſagreement of later pontificals. (See Pagi, the Bollandiſts, Tillemont, Orſi, Berti, &c.) St. Peter ſat 25 years: St. Linus ſeems to have held the ſee about 11 years, St. Cletus 12 years, St. Clement about 11 years, and St. Anacletus 9, dying about the year 109. The tradition and regiſters of the Roman church ſhew Anacletus and Cletus to have been two diſtinct popes, as is manifeſt from the Liberian calendar and ſeveral very ancient liſts of the firſt popes quoted by Schelſtrate (Diſſ. 2. Ant. Eccl. c. 2.) and the Bollandiſts (ad 26 Apr.) from the old poem among the works of Tertullian, written about the time that he lived; from the very ancient Antiphonaries of the Vatican church, publiſhed by cardinal Joſeph Thomaſius, and the old martyrology which bore the name of St. Jerom, and was printed at Lucca by the care of Francis-Maria-Florentinius, a gentleman of that city: which original authorities were followed by Ado, Uſuard, &c. The pontificals call Cletus a Roman by birth, Anacletus a Grecian, and native of Athens.

moted to holy orders by St. Thiarmail, abbot of St. Samſon's and biſhop of Dol. This prelate afterward appointed him his vicar and chorepiſcopus, and at his death, probably in 733, our ſaint was placed in that epiſcopal chair. Admirable was the auſterity of his life, his zeal, his charity, his watchfulneſs, his fervour in prayer, and his firmneſs in maintaining diſcipline. A powerful lord named Rivallon having committed many acts of violence, the biſhop went to his caſtle at Lann-cafrut, and by his ſtrong remonſtrances made him ſenſible of the enormity of his crimes. By the biſhop's injunction he underwent a canonical penance during ſeven years, and repaired all injuſtices and oppreſſions by a ſevenfold ſatisfaction. St. Turiaf died on the 13th of July, probably about the year 749, though even the age is not certain. In the wars of the Normans his relicks were brought to Paris, and are ſtill kept in the abbey of St. Germain-des-Prez. The new Paris breviary mentions that dreadful fires have been ſometimes miraculouſly extinguiſhed by them. The life of St. Turiaf, written in the tenth century, is a confuſed elogium, in which prodigies take place of facts. The notes of the Bollandiſts are incomparably more valuable than the text ad 13 Jul. p. 614. See Barrali, *chronic. Lirin.* T. 2. p. 186. Lobineau, *Vies des SS. de Bret.* p. 177.

JULY XIV.

St. BONAVENTURE, Cardinal, Biſhop and Doctor of the Church.

From his works, Wadding's Annals of the Friar Minors, the diſcourſe of Octavian de Marinis for his canonization, and from his life written by Peter Galeſini, by order of Sixtus V. See alſo Boule, Raynaud, de Colonia, and the Bollandiſts.

A. D. 1274.

ST. BONAVENTURE, the great light, and ornament of the holy Order of St. Francis, for his extraordinary devotion, ardent charity, and eminent ſkill in ſa-

cred learning, is ſurnamed the Seraphic Doctor. He was born at Bagnarea in Tuſcany, in the year 1221, of pious parents, named John of Fidenza and Mary Ritelli. He was chriſtened by the name of John; but afterward received that of Bonaventure on the following occaſion. In the fourth year of his age he fell ſo dangerouſly ſick that his life was deſpaired of by the phyſicians. The mother in exceſſive grief had recourſe to the Almighty phyſician by earneſt prayer, and going into Umbria caſt herſelf at the feet of St. Francis of Aſſiſium, with many tears begging his interceſſion with God for the life of her ſon. Would Chriſtians addreſs themſelves to God with an humble confidence in all their corporal neceſſities, their afflictions would never fail to be turned into divine bleſſings. But their neglect of this duty deſerves to be chaſtiſed by ſpiritual misfortunes, and often alſo by temporal diſappointments without comfort or remedy. St. Francis was moved to compaſſion by the tears of the mother, and at his prayer the child recovered ſo perfect a ſtate of health that he was never known to be ſick from that time till the illneſs of which he died (1). The glorious ſaint, at whoſe petition God granted this favour, ſaw himſelf near the end of his mortal courſe, and foretelling the graces which the divine goodneſs prepared for this child, cried out in prophetic rapture: *O buona ventura*, that is, in Italian, *Good look*. Whence the name of Bonaventura was given our ſaint. The devout mother in gratitude conſecrated her ſon to God by a vow, and was careful to inſpire into him from the cradle moſt ardent ſentiments of piety, and to inure him betimes to aſſiduous practices of ſelf-denial, humility, obedience and devotion. Bonaventure from his infancy entered upon a religious courſe, and appeared inflamed with the love of God as ſoon as he was capable of knowing him. His progreſs in his ſtudies ſurpriſed his maſters, but that which he made in the ſcience of the ſaints, and in the practice of every virtue was far more extraordinary. It was his higheſt pleaſure and joy to hear

(1) Baillet in S. Bonav. Wadding, &c.

by how many titles he belonged to God, and he made it his moſt earneſt ſtudy and endeavour to devote his heart with his whole ſtrength to the divine ſervice.

In 1243, being twenty-two years of age, he entered into the Order of St. Francis, and received the habit in the province of Rome from the hands of Haymo, an Engliſhman, at that time general of the Order. (*a*) St. Bonaventure mentions in his prologue to the life of St. Francis, that he entered this ſtate, and made his vows with extraordinary ſentiments of gratitude for the preſervation of his life through the interceſſion of St. Francis, reſolving with the greateſt ardour to ſerve God with his whole heart. Shortly after, he was ſent to Paris to complete his ſtudies under the celebrated Alexander of Hales, ſurnamed the *Irrafragable Doctor*. (*b*) After his death in 1245, St. Bonaventure continued his courſe under his ſucceſſor John of Rochelle. His penetrating genius was poiſed by the moſt exquiſite judgment, by which, while he eaſily dived to the bottom of every ſubtile inquiry, he cut off whatever was ſuperfluous, dwelling only on that knowledge which is uſeful and ſolid, or at leaſt was then neceſſary to unravel the falſe principles and artful ſophiſtry of the adverſaries of truth. Thus he became a maſterly

(*a*) Haymo, who had taught divinity at Paris, and been ſent by Gregory IX. nuncio to Conſtantinople, was employed by the ſame pope in reviſing the Roman breviary and its rubrics. He is not to be confounded with Haymo, the diſciple of Rabanus Maurus, afterward biſhop of Halberſtadt, in the ninth age, whoſe homilies, comments on the ſcriptures, and abridgment of eccleſiaſtical hiſtory are extant. His works are chiefly *Centos*, compiled of ſcraps of fathers and other authors patched and joined together: a manner of writing uſed by many from the ſeventh to the twelfth age, but calculated to propagate ſtupidity and dulneſs, and to contract, not to enlarge or improve the genius, which is opened by invention, elegance and imitation; but fettered by mechanical toils, as centos, acroſtics, &c.

(*b*) Alexander of Hales, a native of Hales in Gloceſterſhire, after having gone through the courſe of his ſtudies in England, went to Paris, and there followed divinity and the canon law, and gained in them an extraordinary reputation. He entered into the Order of Friars Minors, and died at Paris in 1245. His works diſcover a moſt ſubtle penetrating genius: of which the principal is a Summ or Commentary upon the four books of the Maſter of the Sentences, written by order of Innocent IV. and a Summ of virtues.

proficient in the ſcholaſtic philoſophy, and in the moſt ſublime parts of theology. Whilſt he referred all his ſtudies to the divine honour and his own ſanctification he was moſt careful not to loſe the end in the means, and ſuffer his application to degenerate into a diſſipation of mind, and a vicious, idle curioſity. This opens an avenue into the heart for ſelf-conceit, jealouſy, envy and a total extinction of the ſpirit of prayer, with a numberleſs train of other ſpiritual evils, which lay waſte the affections of the ſoul, and baniſh thence the precious fruits of the Holy Ghoſt. To ſhun thoſe rocks often fatal to piety, he ſeemed never to turn his attention from God, and by the earneſt invocation of the divine light in the beginning of every action, and holy aſpirations with which he accompanied all his ſtudies, he may be ſaid to have made them a continued prayer. When he turned his eyes to his book, they were ſwimming with tears of love and devotion excited by his aſſiduous meditation on the wounds of Chriſt, and his heart ſtill continued to inflame its affections from that its beloved object, which he ſeemed to read in every line. St. Thomas Aquinas coming one day to pay a viſit to our ſaint, aſked him in what books he had learned his ſacred ſcience. St. Bonaventure pointing to his crucifix before him, ſaid: "This is the ſource of all my knowledge. I ſtudy only Jeſus Chriſt, and him crucified."

Not content to make his ſtudies in ſome ſort a continuation of prayer, he devoted entirely to that heavenly exerciſe the greater part of his time, knowing this to be the key of divine graces and of a ſpiritual life. For only the Spirit of God, as St. Paul teaches, can lead us into the ſecrets and deſigns of God, and engrave his holy maxims on our hearts. He alone can make himſelf known, as no other light can diſcover the ſun to us but its own: and it is in prayer that God communicates himſelf to us. He here enlightens the ſouls of his ſervants, and is their interior inſtructor. But as St. Auſtin ſays, honey cannot be poured into a veſſel that is full of wormwood. Neither can this excellent grace or gift of prayer find place in a ſoul which

is not first prepared to receive the sensible presence of the Holy Ghost, by holy compunction, and by the practice of penance, humility and self-denial. These virtues fitted the soul of our saint to be admitted to the chaste embraces of the heavenly bridegroom. Such was the innocence and purity in which he lived, and so perfect a mastery he had obtained over his passions, that Alexander of Hales used to say of him, that he seemed not to have sinned in Adam. An eminent spirit of penance was the principal guardian of this grace of innocence. The austerities of St. Bonaventure were excessive, yet amidst his penitential tears, a remarkable chearfulness appeared always in his countenance, which resulted from the inward peace of his soul. Himself lays down this maxim: (2) "A spiritual joy is the greatest sign of the divine grace dwelling in a soul."

To his mortifications he added the practice of the greatest humiliations. In attending the sick he was particularly ambitious to serve them in the lowest and most humbling offices. In this charitable duty he seemed prodigal of his own life and health, and chose always to be about those whose distempers were most loathsome or contagious and dangerous. He had no eyes to see any thing in himself but faults and imperfections, and wonderful was the care with which he endeavoured to conceal from others his extraordinary practices of virtue. When their rays broke through the veil of his humility, and shone forth to others, the saint in order to cast a shade over them before men, or at least to strengthen his own heart against the danger, and to indulge his love of abjection, embraced the greatest humiliations. He always regarded himself as the most ungrateful and the basest of sinners, unworthy to walk upon the earth, or to breathe the air: and these humble sentiments were accompanied with the deepest compunction, and abundant tears. This humility sometimes withheld him from the holy table notwithstanding the burning desires of his soul to be united daily afresh to the object of his love, and to ap-

(2) Specul. Discipl. p. 1. c. 3.

proach the fountain of grace. But God was pleaſed by a miracle to overcome his fears, and to recompenſe his humility. "Several days had paſſed," ſay the acts of his canonization, "nor durſt he yet preſume to preſent himſelf at the heavenly banquet. But whilſt he was hearing maſs, and meditating on the paſſion of Jeſus Chriſt, our Saviour, to crown his humility and love, put into his mouth, by the miniſtry of an angel, part of the conſecrated hoſt, taken from the hand of the prieſt." By this precious favour his ſoul was drowned in a torrent of pure delights; and from that time he was encouraged to approach with an humble confidence to the bread of angels which gives life and ſtrength.

From this time his communions were accompanied with overflowing ſweetneſs and conſolations, and with raptures of divine joy and love. If in our communions we ſeem to receive, inſtead of torrents, ſcarce a ſmall portion of heavenly grace, the reaſon is, becauſe our hearts are too narrow. The veſſel which we bring is too ſmall. If we dilated our ſouls by humility, burning deſires and love, we ſhould receive like the ſaints an abundant ſupply of theſe living waters. St. Bonaventure prepared himſelf to receive the holy order of prieſthood by long faſts, humiliations and fervent prayer, that he might obtain in it an abundant meaſure of graces proportioned to ſo high a function. He conſidered that ſacred dignity with fear and trembling, and the higher and more incomprehenſible it appeared to him, ſo much the more did he humble himſelf when he ſaw himſelf inveſted with it. As often as he approached the altar, the profound annihilation of himſelf, and the tender love with which he offered, beheld in his hands, and received into his breaſt, the Lamb without ſpot, appeared by his tears, and his whole exterior. A devout prayer which he compoſed for his own uſe after maſs, beginning with theſe words, *Tranſfige dulciſſime Domine*, is recommended by the church to all prieſts on that moſt ſolemn occaſion.

Bonaventure looked upon himſelf as called by the obligations of his prieſtly character to labour for the

ſalvation of his neighbour, and to this he devoted himſelf with extraordinary zeal. He announced the word of God to the people with an energy and unction which kindled a flame in the hearts of thoſe that heard him: every thing was inflamed that came from his mouth. For an aſſiſtance to himſelf in this function he compiled his treatiſe called *Pharetra*, conſiſting of animated ſentiments gathered from the writings of the fathers. In the mean time he was employed in teaching privately in his own convent, till he ſucceeded his late maſter John of Rochelle in a public chair of the univerſity. The age required by the ſtatutes for this profeſſorſhip was thirty-five, whereas the ſaint was only thirty-three years old: but his abilities amply ſupplied that defect, and on this literary theatre he ſoon diſplayed them to the admiration of the whole church. He continued always to ſtudy at the foot of the crucifix. The diſagreement between the univerſity and the regulars being terminated by pope Alexander IV. in 1256, St. Thomas and St. Bonaventure were invited to take the doctor's cap together. As others contend for precedence, the two ſaints had a vehement conteſt of humility, each endeavouring to yield the firſt place to the other. They knew no pretexts of the intereſt of their Orders, nor were they ſenſible of any prerogatives but thoſe of humility. St. Bonaventure prayed and intreated him with ſo much earneſtneſs, that at length St. Thomas acquieſced to receive the degree firſt, and our ſaint triumphed over both his friend and himſelf.

The holy king St. Lewis honoured St. Bonaventure with his particular eſteem, invited him often to his own table, and conſulted him in his moſt intricate concerns, placing an entire confidence in his advice. He engaged him to compile an office of the paſſion of Chriſt for his uſe. St. Bonaventure drew up a rule for St. Iſabella, the king's ſiſter, and for her nunnery of mitigated Clares at Long-Champs. His book *On the government of the Soul*, his *Meditations* for every day in the week, and moſt of his other leſſer tracts were written to ſatisfy the requeſts of ſeveral devout

perſons of the court. The unction which every word breathes in the writings of this holy doctor pierces the heart, and his conciſe expreſſion is an abyſs, or rather a treaſure of moſt profound ſentiments of humility, compunction, love and devotion, the riches of which a pious heart finds every where boundleſs. Eſpecially his tender ſentiments of the love of God, and on the ſacred paſſion of Chriſt, exceedingly recommend to all devout perſons his meditations on this latter ſubject, and expreſs the burning affections with which his pure ſoul glowed towards that ſtupendous myſtery of infinite love, goodneſs and mercy, that perfect model of all virtue and ſanctity, and ſource of all our good.

The celebrated Gerſon, the moſt learned and devout chancellor of Paris, writes of the works of St. Bonaventure, (3) "Among all the catholic doctors, Euſtachius (for ſo we may tranſlate his name of Bonaventure) ſeems to me the moſt proper for conveying light to the underſtanding, and at the ſame time warming the heart. In particular his *Breviloquium*, and *Itinerarium* are written with ſo much force, art and conciſeneſs that nothing can be beyond them." In another book he ſays: (4) "St. Bonaventure's works ſeem to me the moſt proper for the inſtruction of the faithful. They are ſolid, ſafe, pious, and devout: and he keeps as far as he can from niceties; not meddling with logical or phyſical queſtions which are foreign to the matter in hand. Nor is there any doctrine more ſublime, more divine, or more conducive to piety." Trithemius recommends this doctor's writings in the following words: "His expreſſions are full of fire, they no leſs warm with divine love the hearts of thoſe who read them, than they fill their underſtanding with the moſt holy light. His works ſurpaſs thoſe of all the doctors of his time, if we conſider the ſpirit of divine love, and of chriſtian devotion that ſpeaks in him. He is profound in few words, penetrating without curioſity, eloquent without vanity: his diſcourſe is inflamed without being bloated . . . Whoever

(3) Gerſon Tr. *De libris quos religioſi legere debent.* (4) Gerſon l. de Examine Doctrinar.

would be both learned and devout, let him read the works of St. Bonaventure." (5)

This is chiefly to be underſtood of his ſpiritual tracts. In theſe the author diſcovers every where a moſt profound ſpirit of humility, and holy poverty, with a heart perfectly diſengaged from all earthly things, and full of the moſt ardent love of God, and the moſt tender devotion to the ſacred paſſion of our Divine Redeemer. The eternal joys of heaven were the frequent entertainment of his pious ſoul, and he ſeems never to have interrupted his ardent ſighs after them. He endeavoured by his writings to excite in all others the ſame fervent deſires of our heavenly country. He writes (6) that "God himſelf, all the glorious ſpirits, and the whole family of the eternal King wait for us, and deſire that we ſhould be aſſociated to them. And ſhall not we pant, above all things, to be admitted into their happy company? He would appear amongſt them with great confuſion, who had not in this valley of tears continually raiſed his ſoul above all things viſible to become already, in ardent deſire, an inhabitant of thoſe bleſſed regions." He clearly ſhews, that he was not able to expreſs the tranſports of holy joy that overflowed his ſoul, as often as he contemplated its future union with God in immortal bliſs and uninterrupted love and praiſe. He revolved in mind the raptures of gratitude and joy in which the bleſſed ſpirits behold themſelves in the ſtate of ſecurity for ever, whilſt they ſee ſo many ſouls on earth every day overthrown by their ſpiritual enemies, and ſo many others loſt in hell. He was ſtrongly affected with the thought of the glorious company of millions of angels and ſaints, all moſt holy, loving and glorious, adorned each with their diſtinguiſhing trophies and graces; in which every one will poſſeſs in others every gift which he hath not, and all thoſe gifts which himſelf hath, doubled ſo many times as he hath partners in bliſs. For loving every companion as himſelf he will rejoice for the felicity of each no leſs than

(5) See Du Pin, Biblioth. Cent. 13. p. 249. T. 14. (6) Soliloqu. Exercit. 4. c. 1, 2.

for his own. Whereupon, with St. Anſelm, he often aſked his own heart, here ſo poor, ſo weak, and overwhelmed with miſeries, if then it would be able, without being ſtrengthened and raiſed above itſelf by an extraordinary grace, to contain its joy for its own felicity; how it could be able to contain ſo many and ſuch exceſs of joys. But this ſaint's ſublime ſentiments of piety and devotion are beſt learned from his own works. His love of an interior life did not hinder his application to promote the divine honour in others, by various exterior employments: but theſe he animated and ſanctified by a conſtant ſpirit of recollection and prayer.

Whilſt he continued to teach at Paris, he was choſen general of his Order in a chapter held in the convent called Ara-Cœli at Rome, in 1256. The ſaint was only 35 years old. Nevertheleſs, pope Alexander IV. confirmed the election. St. Bonaventure was thunderſtruck at this news, and proſtrating himſelf on the ground he with many tears implored the divine light and direction. After which he ſet out immediately for Rome. The Franciſcan Order was at that time divided by inteſtine diſſenſions, ſome of the friars being for an inflexible ſeverity, others demanding certain mitigations of the letter of the rule. The young general no ſooner appeared among them, but by the force of his exhortations which he tempered with mildneſs and charity, he reſtored a perfect calm: and all the brethren marched under this new Joſue with one heart, in the ſame ſpirit, and in the ſame path. William of Saint-Amour, a member of the univerſity of Paris, having publiſhed a bitter invective againſt the Mendicant Orders, entitled, *On the Dangers of the Latter Times*, St. Thomas anſwered it. St. Bonaventure alſo confuted it by a book which he called, "*On the Poverty of the Lord Jeſus:*" in which his mildneſs in handling the controverſy againſt a moſt virulent adverſary reflected a double advantage on his victory.

Our ſaint in his return to the ſchools at Paris viſited ſeveral of his convents in the way, in which he ſhewed every where that he was only become ſuperior to be the moſt humble, the moſt charitable, and the moſt

compaſſionate of all his brethren, and the ſervant of his whole Order. Notwithſtanding his great employments, he never omitted his uſual exerciſes of devotion, but laid out his time and regulated his functions with ſuch wonderful prudence as to find leiſure for every thing. He compoſed ſeveral works at Paris, but often retired to Mante, for greater ſolitude. A ſtone which he uſed for his pillow is ſhewn to this day in that convent. In 1260, the ſaint held a general chapter at Narbonne, and in concert with the definitors gave a new form to the old Conſtitutions, added certain new rules and reduced them all into twelve chapters. At the requeſt of the friars aſſembled in this chapter, he undertook to write the life of St. Francis; but went firſt from Narbonne to Mount Alverno, and there aſſiſted at the dedication of a great church. In a little oratory built upon the very place where St. Francis had received the miraculous marks of the wounds of our Saviour, St. Bonaventure continued a long while abſtracted, and in an ecſtacy, in holy meditation. He there wrote his incomparable treatiſe, called, *Itinerarium Mentis in Deum*, or, the Way of the Soul to God, ſhewing that all her comfort and riches are to be found in God alone, and tracing out the ſure way that leads to him. Whilſt he was in Italy he gathered the moſt authentic memoirs for the life of St. Francis, which he compiled with a ſpirit which ſhews him to have been filled with all the heroic virtues of his founder whoſe life he wrote. St. Thomas Aquinas, coming one day to pay him a viſit whilſt he was employed in this work, ſaw him through the door of his cell, raiſed in contemplation above the ground, and going away ſaid: "Let us leave a ſaint to write for a ſaint." In 1230, St. Bonaventure aſſiſted at the tranſlation of the relicks of St. Antony which was performed at Padua. From that city he went to hold a general chapter at Piſa, in which by words and example he exhorted his brethren to a great love of holy ſolitude. He gave on that and every other occaſion proofs of his tender devotion to the B. Virgin. When he was firſt made general he put his Order under her ſpecial patronage. He regu-

lated many pious exercises of devotion to her, composed his *Mirrour of the Virgin*, setting forth her graces, virtues and prerogatives, with many prayers which are tender and respectful effusions of the heart to implore her intercession. He wrote a pathetic paraphrase in verse of the anthem, *Salve Regina* (*c*). He published the praises of the mother, out of devotion to the Son, and to extend His glory. To propagate his honour and saving faith he sent, by the pope's authority, preachers into many barbarous nations, and lamented his situation that he could not go himself, and expose his life among the infidels.

The venerable brother Giles the third companion of St. Francis at Assisio (*d*) said one day to St. Bonaven-

(*c*) The psalter of the B. Virgin is falsly ascribed to St. Bonaventure, and unworthy to bear his name. (See Fabricius in Biblioth. *med. etat.* Bellarmin and Labbe de Script. Eccl. Nat. Alexander Hist. Eccl. Sæc. 13.) The Vatican edition of the works of St. Bonaventure, was begun by an order of Sixtus V. and completed in 1588. It consists of eight volumes in folio. The two first contain his commentaries on the holy scriptures: the third his sermons and panegyrics: the fourth and fifth his comments on the Master of the Sentences: the sixth, seventh and eighth, his lesser treatises, of which some are doctrinal, others regard the duties of a religious state, others general subjects of piety, especially the mysteries of Christ and the Blessed Virgin. Most of these have run through several separate editions. All his works have been reprinted at Mentz and Lyons: and in 4to. in 14 volumes at Venice in 1751.

(*d*) B. Giles was a native of Assisio, and became the third companion of S. Francis in 1209. He attended him in the Marche of Ancona, and made a pilgrimage to Jerusalem, whither he was sent by S. Francis to preach to the Saracens. But upon their threats of raising a persecution he was sent back to Italy by the Christians of that country. He afterward lived some time at Rome, some time at Reati, and some time at Fabriano; but the chief part of the remainder of his life he spent at Perugia, where he died in the night between the 22d. and 23d. of April, in the year 1272, not in 1262, as Papebroke proves against the erroneous computation of certain authors. (p. 220. T. 3. Apr.) Wading and others relate many revelations, prophecies and miracles of this eminent servant of God; his tomb has been had in public veneration at Perugia from the time of his death, and he was for some time solemnly honoured as a saint in the church of his order in that city as Papebroke shews; who regrets that this devotion has been for some time much abated, probably because not judged sufficiently authorized by the holy see. The public veneration at his tomb and the adjoining altar continues, and the mass is sung, on account of his ancient

ture: "Father, God has ſhewn us great mercy and beſtowed on us many graces. But we who are poor and ignorant ideots, whan can we do to correſpond to

ent feſtival, with great ſolemnity, but of S. George, without any ſolemn commemoration of this ſervant of God. Nevertheleſs, from proofs of former ſolemn veneration, Papebroke honours him with the title of Bleſſed.

None among the firſt diſciples of S. Francis ſeems to have been more perfectly repleniſhed with his ſpirit of perfect charity, humility, meekneſs and ſimplicity, as appears from the golden maxims and leſſons of piety, which he gave to others. Of theſe Papebroke has given us a large and excellent collection from manuſcripts; ſome of which were before printed by Wading and others. A few will ſuffice to ſhew us his ſpirit.

B. Giles always lived by the labour of his hands. When the cardinal biſhop of Tuſculum deſired him always to receive his bread, as a poor man an alms, from his table; B. Giles excuſed himſelf, uſing the the words of the pſalmiſt: *Bleſſed art thou, and it ſhall be well with thee, becauſe thou ſhalt eat by the labour of thy hands.* Pſ. cxxvii. "So brother Francis taught his brethren to be faithful and diligent in labouring, and to take for their wages not money, but neceſſary ſubſiſtence." (Papebroke, p. 224.) If any one diſcourſed with him on the glory of God, the ſweetneſs of his love, or Paradiſe, he would be raviſhed in ſpirit, and remain ſo great part of the day unmoved. Shepherds and children who had learned this from others, ſometimes for diverſion or out of curioſity cried out after him, Paradiſe, Paradiſe; upon hearing which he through joy fell into an ecſtacy. His religious brethren in converſing with him took care never to name the word Paradiſe or Heaven for fear of loſing his company by his being raviſhed out of himſelf." (ib. p. 226. and Wading.)

An extraordinary ſpiritual joy and chearfulneſs appeared always painted on his countenance; and if any one ſpoke to him of God, he anſwered in great interior jubilation of ſoul. Once returning to his brethren out of cloſe retirement he praiſed God with wonderful joy and fervour, and ſung: "Neither tongue can utter, nor words expreſs, nor mortal hearts conceive how great the good is which God hath prepared for thoſe who deſire to love him."

Pope Gregory IX. who kept his court at Perugia from 1234 to Autumn in 1236, ſent one day for the holy man, who in anſwer to his holineſs's firſt queſtion about his ſtate of life, ſaid: "I cheerfully take upon me the yoke of the commandments of the Lord." The pope replied: "Your anſwer is juſt: but your yoke is ſweet and your burthen light." At theſe words B. Giles withdrew a little from him, and being raviſhed in ſpirit remained ſpeechleſs and without motion till very late in the night, to the great aſtoniſhment of his holineſs, who ſpoke of it to his cardinals and others with great ſurpriſe.

This pope on a certain occaſion preſſed the holy man to ſay ſomething to him on his own duty: Giles after having long endeavoured to excuſe

his immenſe goodneſs, and to be ſaved?" St. Bonaventure anſwered: "If God were to beſtow on any one no other talents, beſides the grace of loving him, this

excuſe himſelf ſaid: "You have two eyes, both a right and a left one, always open; with the right eye you muſt contemplate the things which are above you; and with the left eye you muſt adminiſter and diſpenſe things which are below."

On humility, the following maxims are recorded among his ſayings: "No man can attain to the knowledge of God but by humility. The way to mount high is to deſcend. For all dangers and all great falls which ever happened in the world, were cauſed by pride, as is evident in the angel in heaven, in Adam in Paradiſe, in the Phariſee mentioned in the goſpel: and all ſpiritual advantages aroſe from humility, as we ſee in the Bleſſed Virgin, the good thief, &c. Would to God ſome great weight laid upon us obliged us always to hold down our heads." When a certain brother aſked him: "How can we fly this curſed pride?" he anſwered: "If we conſider the benefits of God, we muſt humble ourſelves, and bow down our heads. And if we conſider our ſins we muſt likewiſe humble ourſelves, and bow down our heads. Wo to him who ſeeks honour from his own confuſion and ſin. The degrees of humility in a man are, that he know that whatever is of his own growth is oppoſite to his good. A branch of this humility is, that he give to others what is theirs, and never appropriate to himſelf what belongs to another: that is, that he aſcribe to God all his good and all advantages which he enjoys; and acknowledge that all his evil is of his own growth. Bleſſed is he who accounts himſelf as mean and baſe before men as he is before God. Bleſſed is he who walks faithfully in obedience to another. He who deſires to enjoy inward peace, muſt look upon every man as his ſuperior and as better and greater before God. Bleſſed is he who knows how to keep and conceal the favours of God. Humility knows not how to ſpeak, and patience dares not ſpeak, for fear of loſing the crown of ſuffering by complaints, in a firm conviction that a perſon is always treated above his deſerts. Humility diſpels all evil, is an enemy to all ſin, and makes a man nothing in his own eyes. By humility a man finds grace before God, and peace with men. God beſtows the treaſures of his grace on the humble, not on the proud. A man ought always to fear from pride, leſt it caſt him down headlong. Always fear and watch over yourſelf. A man who deſerves death, and who is in priſon, how comes it that he does not always tremble? A man is of himſelf poverty and indigence; rich only by the divine gifts: theſe then he muſt love, and deſpiſe himſelf. What is greater than for a man to be ſenſible what he owes to God, and to cover himſelf with confuſion, ſelf-reproach and ſelf-reprehenſion for his own evils? I wiſh we could have ſtudied this leſſon from the beginning of the world to the end. How much do we ſtand indebted to him who deſires to deliver us from all evil, and to confer upon us all good."

Againſt vain-glory he uſed to ſay: "If a perſon was ſunk in extreme poverty, covered all over with wounds, half-clad in tattered rags, and

alone ſuffices, and is every ſpiritual treaſure." B. Giles ſaid: "Can a dull ideot love God as perfectly as a great ſcholar." St. Bonaventure replied: "A poor

and without ſhoes; and men ſhould come to him, and ſaluting him with honour ſay: 'All admire you, my lord; you are wonderfully rich, handſome and beautiful; and your clothes are ſplendid and handſome;' muſt not he have loſt his ſenſes, who ſhould be pleaſed with ſuch a compliment, or think himſelf ſuch, knowing that he is the very reverſe."

The ſervant of God was remarkable for his meekneſs and charity, and he uſed to ſay, "We can appropriate to ourſelves our neighbour's good, and make it alſo our own: for the more a perſon rejoices at his neighbour's good, the more does he ſhare in it. If therefore you deſire to ſhare in the advantages of all others, rejoice more for them all; and grieve for every one's misfortunes. This is the path of ſalvation, to rejoice in every advantage, and to grieve for every misfortune of your neighbour: to ſee and acknowledge your own evils and miſeries, and to believe only good of others: to honour others, and deſpiſe yourſelf. We pray, faſt, and labour: yet loſe all this if we do not bear injuries with charity and patience. If we take ſo much pains to attain to virtue, why do not we learn to do what is ſo eaſy? you muſt bear the burdens of all, becauſe you have no juſt reaſon of complaint againſt any one, ſeeing you deſerve to be chaſtiſed and treated ill by all creatures. You deſire to eſcape reproaches and condemnation in the next world, yet would be honoured in this? You refuſe to labour or bear any thing here, yet deſire to enjoy reſt hereafter. Strive more earneſtly to vanquiſh your paſſions, and bear tribulations and humiliations. It is neceſſary to overcome yourſelf, whatever you do. It avails your ſoul little to draw others to God unleſs you die to yourſelf."

On prayer, which this ſervant of God made his conſtant occupation and delight, he uſed to ſay: "Prayer is the beginning and the conſummation of all good. Every ſinner muſt pray that God may make him know his miſeries and ſins, and the divine benefits. He who knows not how to pray, knows not God. All who are to be ſaved, if they have attained the uſe of reaſon, muſt ſet themſelves to pray. Though a woman were ever ſo baſhful and ſimple, if ſhe ſaw her only ſon taken from her by the king's orders for ſome crime, ſhe would tear her breaſts, and implore his mercy. Her love and her ſon's extreme danger and miſeries, would make her never want words to intreat him."

The fruits and graces of perfect prayer he ſummed up as follows: 1. "By it a man is enlightened in his underſtanding. 2. He is ſtrengthened in faith and in the love of all good. 3. He learns to know and feel his own miſeries. 4. He is penetrated with holy fear, is humble and contemptible in his own eyes. 5. His heart is pierced with compunction. 6. Sweet tears flow in abundance. 7. His heart is cleanſed. 8. His conſcience purged. 9. He learns obedience. 10. Attains to

the

old woman may love him more than the moſt learned maſter and doctor in theology." At this brother Giles in a ſudden fervour and jubilation of ſpirit went into a garden, and ſtanding at a gate toward the city (of Rome) he looked that way, and cried out with a loud voice: Come, the pooreſt, moſt ſimple and moſt illiterate old woman, love the Lord our God, and you may attain to an higher degree of eminence and happineſs than brother Bonaventure with all his learning." After this he fell into an ecſtacy, in which he continued in ſweet contemplation without motion for the ſpace of three hours (7).

Pope Clement IV. in 1265, nominated St. Bonaventure archbiſhop of York, being aſſured how agreeable he would be to that church, to the king of England and his whole kingdom. But St. Bonaventure having firſt by earneſt prayer begged that God would preſerve him from ſo great a danger, went and caſt himſelf at the feet of his holineſs, and by tears and intreaties extorted from him a diſcharge from that burden. He held a general chapter at Paris in 1266: and in the next, which he aſſembled at Aſſiſium, he ordered the triple ſalutation of the B. Virgin called the *Angelus Domini* to be recited every evening at ſix o'clock, to honour the incomprehenſible myſtery of the Incarnation, which ought to be the object of our perpetual praiſes and thankſgiving.

In 1272, Theobald, the holy archdeacon of Liege, a native of Placentia, then abſent in the Holy Land, was choſen pope, and took the name of Gregory X. a perſon of ſuch eminent ſanctity that a proceſs has been ſet on foot for his canonization; and Benedict XIV. in 1745, ordered his name to be inſerted in the Roman

(7) Vita B. Ægidii apud Papebroke, T. 3. Aprilis ad diem 23. p. 236.

the perfect ſpirit of that virtue. 11. To ſpiritual ſcience. 12. To ſpiritual underſtanding. 13. Invincible fortitude. 14. Patience. 15. Spiritual wiſdom. 16. The knowledge of God, who manifeſts himſelf to thoſe who adore him in ſpirit and truth. Hence love is kindled in the ſoul, ſhe runs in the odour of his ſweet perfumes, is drowned in the torrent of his ſweetneſs, enjoys perfect interior peace, and is brought to immortal glory."

martyrology. He was a man of an extraordinary reputation throughout all his life, for prudence in the conduct of his affairs; for courage, greatneſs of mind, and contempt of money; for devotion, clemency, and charity to the poor. He died on the tenth of January, 1276, on his return from the council at Abruzzo, in Tuſcany, of which city he is the titular patron. Miracles have rendered his name illuſtrious. Bonaventure fearing this holy pope would compel him to accept of ſome eccleſiaſtical dignity, left Italy, and went to Paris, where he wrote his *Hexaëmeron* or pious expoſition of the creation, or work of ſix days. He had ſcarce finiſhed it, when at Whitſuntide he received from the pope a brief by which he was nominated cardinal, and biſhop of Albano, one of the ſix ſuffragans of Rome. His Holineſs added a precept to him to accept that double charge without alleging any pretext againſt it, and immediately to repair to Rome. He ſent two nuncios to meet him on the road with the hat and other enſigns of his dignities. They found the ſaint repoſing on his journey, in a convent of his Order at Migel, four leagues from Florence, and employed in waſhing the diſhes. He deſired them to hang the cardinal's hat on the bough of a tree, becauſe he could not decently take it in his hands, and left them to walk in the garden till he had finiſhed his work. Then taking up the hat he went to the nuncios, and paid them the reſpect due to their character. Gregory X. came from Orvietto to Florence, and there meeting Bonaventure ordained him biſhop with his own hands: then ordered him to prepare himſelf to ſpeak in the general council which he had called to meet at Lyons for the reunion of the Greeks.

The emperor Michael Palæologus had made propoſals to pope Clement IV. for an union. Pope Gregory X. zealouſly purſued this affair. Joſeph, patriarch of Conſtantinople, made a violent oppoſition, but was obliged by the emperor to retire into a monaſtery. To bring this affair to an happy concluſion Gregory X. invited the Greeks to come to the general council

which he assembled at Lyons for this very purpose, and also to concert measures for pushing on a war for the recovery of the Holy Land, which the pope promoted with all his might. This was the fourteenth general council, and the second of Lyons. At it were present five hundred bishops, seventy abbots, James king of Arragon, and the ambassadors of the emperor Michael and of other christian princes. St. Thomas of Aquin died on the road to this synod. St. Boventure accompanied the pope through Milan to it, and arrived at Lyons in November, though the council was only opened on the seventh of May, 1274. (8) Bonaventure sat on the pope's right hand, and first harangued the assembly. Between the second and third sessions he held his last general chapter of his Order, in which he abdicated the office of general. He found leisure to preach, and he established at Lyons a pious confraternity called *Del Gonfalone*, which he had formerly instituted at Rome. In it pious persons associated themselves in certain daily devotions, under the patronage of the mother of God. The deputies of the Greeks being arrived at Lyons, St. Bonaventure was ordered by the pope to confer with them. They were charmed with his sweetness, and convinced by his reasoning, and they acquiesced in every point. In thanksgiving, the pope sung mass on the feast of SS. Peter and Paul, and the gospel was sung first in Latin, then in Greek. After this St. Bonaventure preached on the unity of faith. Then the creed was sung first in Latin, then in Greek, and as a seal of the reunion of the two churches, those words were thrice repeated: "Who proceedeth from the Father and the Son." In memory of this solemn function two crosses are placed on the high altar of the metropolitan church of St. John at Lyons. (*e*) St. Bonaventure was taken ill after this session: nevertheless, he assisted at the fourth, in which the Logothete, or high

(8) Conc. T. 11. p. 937.

(*e*) The emperor Michael dying in 1283, his son Andronicus renewed the schism, and restored the deposed patriarch Joseph.

chancellor of Conſtantinople abjured the ſchiſm. But the next day the ſaint's ſtrength began entirely to fail him inſomuch that he was no longer able to attend buſineſs. From that time he gave himſelf up entirely to his private devotions, and the conſtant amiable ſerenity of his countenance demonſtrated the holy peace and joy of his ſoul in thoſe moſt awful moments. The pope himſelf gave him extreme-unction, as is atteſted by an inſcription which hath been preſerved in the ſame chamber in which he died, to our times. The ſaint kept his eyes conſtantly fixed on a crucifix, and expired in great tranquillity on the fifteenth of July, in the year 1274, of his age the fifty-third. The pope and the whole council ſolemnized his obſequies on the ſame day in the church of the Franciſcans at Lyons. Peter of Tarentaiſe, a Dominican friar, cardinal and biſhop of Oſtia, afterwards pope under the name of Innocent V. preached his funeral panegyric, in which he ſaid: "No one ever beheld him who did not conceive a great eſteem and affection for him: and even ſtrangers, by hearing him ſpeak, were deſirous to follow his council and advice. For he was gentle, affable, humble, pleaſing to all, compaſſionate, prudent, chaſte, and adorned with all virtues."

The body of St. Bonaventure was tranſlated into the new church of the Franciſcans on the 14th of March 1434. King Charles VIII. founded their new convent at Lyons at the foot of the caſtle of Pierre Inciſe, in 1494, with a rich chapel in which the ſaint's remains were enſhrined, except a part of the lower jaw which that king cauſed to be conveyed to Fontainbleau, and it is now in the church of the Cordeliers in Paris: the bones of an arm are kept at Bagnarea, and a little bone at Venice. In 1562, the Calviniſts plundered his ſhrine, burned his relicks in the market-place, and ſcattered the aſhes in the river Saone, as is related by the learned Jeſuit Poſſevinus, who was then at Lyons. (9) They ſtabbed to death the guardian with a catholic captain whom they had made priſoner; they burned the archives of the li-

(9) Poſſevin. Apparatus ſacer, T. 1. p. 245.

brary, and ſet fire to the convent. The ſaint's head and ſome other relicks eſcaped the fury of the rebels by having been concealed. St. Bonaventure was canonized by Sixtus IV. in 1482. Sixtus V. enrolled his name among the doctors of the church, in the ſame manner as Pius V. had done that of St. Thomas Aquinas. The acts of his canonization record ſeveral approved miracles wrought by his interceſſion. The city of Lyons, in 1628, being grievouſly afflicted with the plague, the raging diſtemper began to ceaſe from the time in which certain relicks of our ſaint were devoutly carried in proceſſion. That and other cities have experienced the divine mercy in like manner, in ſeveral other public calamities, by invoking St. Bonaventure's interceſſion. Charles of Orleans, father of Lewis XII. king of France, was taken priſoner by the Engliſh in the battle of Agincourt, in 1425. During his captivity he fell ill of a fever, under which no human remedies gave him any relief. The more deſperate his ſituation appeared, with the more earneſtneſs he ſet himſelf to implore the patronage of St. Bonaventure, and a perfect recovery was the recompence of his devotion. In gratitude, as ſoon as he was ſet at liberty, he went to Lyons to offer up his thankſgivings and prayers at the tomb of the ſaint, on which he beſtowed magnificent preſents. (*f*)

(*f*) Gerſon calls St. Bonaventure both a cherub and a ſeraph, becauſe his writings both enlighten and inflame. His Order makes his doctrine the ſtandard of their ſchools, according to a decree of pope Pius V. To the works of St. Bonaventure theſe divines add the double comments of Scotus on Ariſtotle and the Maſter of the Sentences.

Peter Lombard, a native of Novara in Lombardy, was recommended by St. Bernard (ep. 366.) to Gilduin, firſt abbot of the regular canons of St. Victor's at Paris, performed there his ſtudies, profeſſed that order, and was one of thoſe who, by an order of abbot Suger, king Lewis VII. and pope Eugenius III. in 1147, were ſent from St Victor's to St. Genevieve's in place of the ſecular canons. Eudes or Odo, one of this number, was choſen firſt regular abbot of St. Genevieve's, on whoſe eminent virtues ſee the pious F. Gourdan, in his MS. hiſtory of the eminent men of St. Victor's, in 7 vols. folio, T. 2. p. 281. Peter Lombard taught theology at St. Genevieve's

St. Bonaventure, this great maſter of a ſpiritual life, places not the perfection of chriſtian virtue ſo much in the more heroic exerciſes of a religious ſtate

Genevieve's till in 1159 he was made biſhop of Paris. Gourdan, ib. T. 2. p. 79. & 80. He died biſhop of that city in 1164. He compiled a body of divinity, collected from the writings of the fathers, into four books, called *Of the Sentences*, from which he was ſurnamed, The Maſter of the Sentences. This work he is ſaid by ſome to have copied chiefly from the writings of Blandinus, his maſter, and others. (See James Thomaſius *De Plagio literario*, from ſect. 493 to 502.) Though it be not exempt from inaccuracies, the method appeared ſo well adapted to the purpoſes of the ſchoolmen that they followed the ſame, and for their lectures gave comments on theſe four books of the Sentences. Among theſe St. Thomas Aquinas ſtands foremoſt. The divines of the Franciſcan Order take for their guides St. Bonaventure and John Duns Scotus. This latter was born in Northumberland, and entered young into the Order of St. Francis at Newcaſtle. He performed his ſtudies, and afterward taught divinity at Oxford, where he wrote his Commentaries on the Maſter of the Sentences, which were thence called his *Oxonian Commentaries*. He was called to Paris about the year 1304, and in 1307 was appointed by his Order Regent of their theological ſchools in that Univerſity, where he publiſhed his *Reportata in Sententias*, called his Paris Commentaries, which are called by Dr. Cave a rough or unfiniſhed abſtract of his Oxford Commentaries. For the ſubtilty and quickneſs of his underſtanding, and his penetrating genius he was regarded as a prodigy. Being ſent by his Order to Cologn in 1308, he was received by the whole city in proceſſion, but died on the 8th of November, the ſame year of an apoplexy, being 43, or as others ſay only 34 years old. The fable of his being buried alive is clearly confuted by Luke Wading the learned Iriſh Franciſcan, who publiſhed his works, with notes, in twelve Tomes, printed at Lyons, in 1636. Natalis Alexander, a moſt impartial enquirer into this diſpute, and others have alſo demonſtrated that ſtory to have been a moſt groundleſs fiction. Wading, Colgan, &c. ſay that Duns Scotus was an Iriſhman, and born at Down in Ulſter. John Major, Dempſter and Trithemius ſay he was a Scotſman, born at Duns, eight miles from England. But Leland, Wharton, Cave and Tanner prove that he was an Engliſhman, and a native of Dunſtone, by contraction Duns, a village in Northumberland, in the pariſh of Emildun, then belonging to Merton-hall in Oxford, of which hall he was afterward a member. This is atteſted in the end of ſeveral manuſcript copies of his comments on the Sentences, written ſoon after the time when he lived, and ſtill ſhewn at Oxford in the colleges of Baliol and Merton. That he was a Scotſman, or an Iriſhman, no author ſeems to have aſſerted before the ſixteenth century, as Mr. Wharton obſerves. (See Cave, T. 2. Append. p. 4. Wood, Athen. Oxon. Sir James Ware de Script. Hibern. c. 10. p. 64. Tanner de Script.

as in the performing well our ordinary actions. "The beſt perfection of a religious man, ſays he, is to do common things in a perfect manner. (10) A conſtant fidelity in ſmall things is a great and heroic virtue." It is a continual crucifixion of ſelf-love and all the paſſions; a complete ſacrifice of all our actions, moments and affections, and the entire reign of God's grace throughout our whole lives. Quintilian lays it down for the great rule in forming an orator, that he accuſtom himſelf never to write or ſpeak careleſsly even on the moſt trifling ſubject or in common converſation, but that he ſtudy always to expreſs himſelf in the moſt proper manner poſſible; with far greater diligence ought every one to ſtrive to perform all even the meaneſt of his actions in the moſt perfect manner,

(10) St. Bonav. Specul. Novit. p. 2. c. 2.

Script. Brit. V. *Duns.* Wading, in the life of Scotus prefixed to his works.)

William Ockham a native of Surry, alſo a Grey Friar, a ſcholar of Duns Scotus at Paris, diſagreeing from his maſter in opinions, raiſed hot diſputes in the ſchools, and became the head or leader of the *Nominals*, a ſect among the ſchoolmen who in philoſophy explain things chiefly by the properties of terms; and maintain that words, not things, are the object of dialectic, in oppoſition to the others called *Realiſts*. Ockham was provincial of his Order in England, in 1322, and according to Wood (Hiſt. & Ant. l. 2. p. 87.) wrote a book *On the Poverty of Chriſt*, and other treatiſes againſt pope John XXII. by whom he was excommunicated. He became a warm abettor of the ſchiſm of Lewis of Bavaria and his antipope Peter Corbarius, and died at Munic in 1347. He is ſaid alſo to have favoured the hereſy of the Fratricelli, introduced by certain Grey Friars in the marquiſate of Ancona, who made all perfection to conſiſt in a ſeeming poverty, rebelled againſt the church, and railed at the pope and the other paſtors. Flying into Germany they were favoured by Lewis of Bavaria, and in return ſupported his ſchiſm. They at length rejected the ſacraments as uſeleſs. Akin to theſe were the Beguards and Beguines, an heretical ſect formed by ſeveral poor lay men and women, who, ſome by an ill governed devotion, and a love of a lazy life, others out of a ſpirit of libertiniſm, would needs imitate the poverty of the Friars Mendicants, without being tied to obedience, or living under ſuperiors. They at length fell into many extravagant errors, and became a ſociety of various notions and opinions, which had nothing common but the hatred they bore to the pope and other prelates, and the affectation of a voluntary poverty under which they covered an infinite number of diſorders and crimes. Such are the baneful fruits of ſelf-conceit.

and to improve every grace, every moment of time to advance in virtue.

ON THE SAME DAY.

St. CAMILLUS DE LELLIS, C. He was born in 1550, at Bacchianico, in Abruzzo, in the kingdom of Naples. He loſt his mother in his infancy, and ſix years after his father, who was a gentleman, and had been an officer, firſt in the Neapolitan and afterward in the French troops in Italy. Camillus having learned only to read and write, entered himſelf young in the army, and ſerved firſt in the Venetian, and afterward in the Neapolitan troops, till in 1574, his company was diſbanded. He had contracted ſo violent a paſſion for cards and gaming, that he ſometimes loſt even neceſſaries. All playing at lawful games for exorbitant ſums, and abſolutely all games of hazard for conſiderable ſums, are forbidden by the law of nature, by the imperial or civil law, (1) by the ſevereſt laws of all chriſtian or civilized nations, and by the canons of the church. (*a*) No contract is juſtifiable in which neither reaſon nor proportion is obſerved. Nor can it be conſiſtent with the natural law of juſtice for a man to ſtake any ſum on blind chance, or to expoſe, without a reaſonable equivalent or neceſſity, ſo much of his own or antagoniſt's money, that the loſs would notably diſtreſs himſelf or any other perſon. Alſo many other ſins are inſeparable from a ſpirit of gaming, which ſprings from avarice, is ſo hardened as to rejoice in the loſs of others, and is the ſource and immediate occaſion of many other vices. The beſt remedy for this vice is, that thoſe who are infected with it be obliged, or at leaſt exhorted, to give whatever they have won to the poor.

(1) Tit. de Aleatoribus tam in Digeſto quam in Codice.

(*a*) See St. Bonav. in 4. diſt. 14. St. Raymund. St. Antonin. Comitolus, l. 3. 9. 7. p. 348, &c. Ariſtotle (l. 4. Ethic. c. 1.) places gameſters in the ſame claſs with highwaymen and plunderers. St. Bernardin of Sienna (Serm. 33. Domin. 5. Quadrag. T. 4.) ſays they are worſe than robbers, becauſe more treacherous, and covering their rapine under ſeducing gloſſes.

Camillus was inſenſible of the evils attending gaming, till neceſſity compelled him to open his eyes. For he at length was reduced to ſuch ſtreights, that for a ſubſiſtence he was obliged to drive two aſſes, and to work at a building which belonged to the Capuchin friars. The divine mercy had not abandoned him through all his wanderings, but had often viſited him with ſtrong interior calls to penance. A moving exhortation which the guardian of the Capuchins one day made him, completed his converſion. Ruminating on it as he rode from him upon his buſineſs, he at length alighted, fell on his knees, and vehemently ſtriking his breaſt, with many tears and loud groans deplored his paſt unthinking ſinful life, and cried to heaven for mercy. This happened in February, in the year 1575, the twenty-fifth of his age: and from that time to his laſt breath he never interrupted his penitential courſe. He made an eſſay of a noviciate both among the Capuchins, and the Grey Friars, but could not be admitted to his religious profeſſion among either on account of a running ſore in one of his legs, which was judged incurable. Therefore leaving his own country he went to Rome, and there ſerved the ſick in St. James's hoſpital of Incurables four years with great fervour. He wore a knotty hairſhirt, and a rough braſs girdle next his ſkin; watched night and day about the ſick, eſpecially thoſe that were dying, with the moſt ſcrupulous attention. He was moſt zealous to ſuggeſt to them devout acts of virtue and to procure them every ſpiritual help. Fervent humble prayer was the aſſiduous exerciſe of his ſoul, and he received the holy communion every Sunday and holyday, making uſe of St. Philip Neri for his confeſſarius. The proviſors or adminiſtrators having been witneſſes to his charity, prudence and piety, after ſome time appointed him director of the hoſpital.

Camillus grieving to ſee the ſloth of hired ſervants in attending the ſick, formed a project of aſſociating certain pious perſons for that office who ſhould be deſirous to devote themſelves to it out of a motive of fervent charity. He found proper perſons ſo diſpoſed,

but met with great obſtacles in the execution of his deſign. With a view of rendering himſelf more uſeful in ſpiritually aſſiſting the ſick, he took a reſolution to prepare himſelf to receive holy orders. For this purpoſe he went through a courſe of ſtudies with incredible alacrity and ardour, and received all his orders from Thomas Goldwell, biſhop of St. Aſaph's, ſuffragan to cardinal Savelli, the biſhop vicegerent in Rome, under pope Gregory XIII. A certain gentleman of Rome, named Firmo Calmo, gave the ſaint ſix hundred Roman ſequines of gold (about two hundred and fifty pounds ſterling) which he put out for an annuity of thirty-ſix ſequines a year during his life; this amounting to a competent patrimony for the title of his ordination, required by the council of Trent, and the laws of the dioceſs. The ſame pious gentleman, beſides frequent great benefactions during his life, bequeathed his whole eſtate real and perſonal on Camillus's hoſpital at his death. The ſaint was ordained prieſt at Whitſuntide in 1584, and being nominated to ſerve a little chapel called our Lady's *ad miracula* he quitted the direction of the hoſpital. Before the cloſe of the ſame year he laid the foundation of his congregation for ſerving the ſick, giving to thoſe who were admitted into it, a long black garment with a black cloak for their habit. The ſaint preſcribed them certain ſhort rules, and they went every day to the great hoſpital of the Holy Ghoſt, where they ſerved the ſick with ſo much affection, piety and diligence, that it was viſible to all who ſaw them, that they conſidered Chriſt himſelf as lying ſick or wounded in his members.

They made the beds of the patients, paid them every office of charity, and by their ſhort pathetic exhortations diſpoſed them for the laſt ſacraments, and a happy death. The founder had powerful adverſaries, and great difficulties to ſtruggle with: but by confidence in God he conquered them all. In 1585, his friends hired for him a large houſe, and the ſucceſs of his undertaking encouraged him to extend farther his pious views. For he ordained that the members of

his congregation ſhould bind themſelves by the obligation of their inſtitute, to ſerve perſons infected with the plague, priſoners and thoſe who lie dying in private houſes.

Sickneſs is often the moſt ſevere and grievous of all trials, whence the devil made it his laſt aſſault in tempting Job. (1) It is a time in which a chriſtian ſtands in need of the greateſt conſtancy and fortitude; yet through the weakneſs of nature, is generally the leaſt able to keep his heart united with God, and uſually never ſtands more in need of ſpiritual comfort and aſſiſtance. The ſtate of ſickneſs is always a viſitation of God, who by it knocks at the door of our heart, and puts us in mind of death: it is the touchſtone of patience, and the ſchool or rather the harveſt of penance, reſignation, divine love and every virtue. Yet by a moſt fatal abuſe, is this mercy often loſt and perverted by ſloth, impatience, ſenſuality and frowardneſs. Thoſe who in time of health were backward in exerciſing fervent acts of faith, hope, charity, contrition, &c. in ſickneſs are ſtill more indiſpoſed for practiſes with which they are unacquainted. And to their grievous misfortune ſometimes paſtors cannot ſufficiently attend them, or have not a ſuitable addreſs which will give them the key of their hearts, or teach them the art of inſinuating into the ſouls of penitents the heroic ſentiments and an interior reliſh of thoſe eſſential virtues.

This conſideration moved Camillus to make it the chief end of his new eſtabliſhment, to afford or procure the ſick all ſpiritual ſuccour, diſcreetly to ſuggeſt to them *ſhort pathetic* acts of compunction and other virtues, to read by them, and to pray for them. For this end he furniſhed his prieſts with proper books of devotion, eſpecially on penance and on the ſufferings of Chriſt: and he taught them to have always at hand the moſt ſuitable ejaculations extracted from the pſalms and other devotions. (*b*) But dying perſons were the

(1) Job ii. 4.

(*b*) On the methods of varying every day theſe acts, ſee Polancus, *De modo juvandi morientes*; Joan. a S. Thoma. Card. Bona. &c.

principal object of our ſaint's pious zeal and charity. A man's laſt moments are the moſt precious of his whole life; and are of infinite importance; as on them depends his eternal lot. Then the devil uſeth his utmoſt efforts to ruin a ſoul, and *cometh down, having great wrath, knowing that he hath but a ſhort time.* (2) The ſaint therefore redoubled his earneſtneſs to afford every ſpiritual help to perſons who ſeemed in danger of death. He put them early in mind to ſettle their temporal concerns, that their thoughts might be afterwards employed entirely on the affair of their ſoul. He adviſed thoſe friends not to approach them too much, whoſe ſight or immoderate grief could only diſturb or afflict them. He diſpoſed them to receive the laſt ſacraments by the moſt perfect acts of compunction, reſignation, faith, hope and divine love: and he taught them to make death a voluntary ſacrifice of themſelves to the divine will, and in ſatisfaction for ſin; of which it is the puniſhment. He inſtructed them to conjure their bleſſed Redeemer by the bitter anguiſh which his divine heart felt in the garden and on the croſs, and by his *prayer with a loud voice and tears*, in which he deſerved to be *heard for his reverence*, that he would ſhew them mercy, and give them the grace to offer up their death in union with his moſt precious death, and to receive their ſoul as he with his laſt breath recommended his own divine ſoul into the hands of his heavenly Father, and with it thoſe of all his elect to the end of the world. He inſtituted prayers for all perſons in their agony, or who were near their death.

Every one was charmed at ſo perfect a project of charity, and all admired that ſuch noble views, and ſo great an undertaking ſhould have been reſerved to an obſcure illiterate perſon. Pope Sixtus V. confirmed this congregation in 1586, and ordered that it ſhould be governed by a triennial ſuperior. Camillus was the firſt, and Roger, an Engliſhman, was one of his firſt companions. The church of St. Mary Magdalen was beſtowed on him for the uſe of his congre-

(2) Apoc. xii. 12.

gation. In 1588, he was invited to Naples, and with twelve companions founded there a new houſe. Certain gallies having the plague on board were forbid to enter the harbour. Wherefore theſe pious *Servants of the ſick* (for that was the name they took) went on board, and attended them: on which occaſion two of their number died of the peſtilence, and were the firſt martyrs of charity in this holy inſtitute. St. Camillus ſhewed a like charity in Rome when a peſtilential fever ſwept off great numbers, and again when that city was viſited by a violent famine. In 1591, Gregory XV. erected this congregation into a religious Order, with all the privileges of the mendicant Orders, and under the obligation of the four vows of poverty, chaſtity, obedience, and perpetually ſerving the ſick, even thoſe infected with the plague: he forbad theſe religious men to paſs to any other Order except to that of the Carthuſians. Pope Clement VIII. in 1592, and 1600, again confirmed this Order, with additional privileges. Indeed the very end of this inſtitution engaged all men to favour it; eſpecially thoſe who conſidered how many thouſands die, even in the midſt of prieſts, without ſufficient help in preparing themſelves for that dreadful hour which decides their eternity: what ſuperficial confeſſions, what neglect in acts of contrition, charity, reſtitution and other eſſential duties, are often to be feared: which grievous evils might be frequently remedied by the aſſiduity of well qualified miniſters.

Among many abuſes and dangerous evils which the zeal of St. Camillus prevented, his attention to every circumſtance relating to the care of dying perſons ſoon made him diſcover that in hoſpitals many are buried alive, of which Cicatello relates ſeveral examples, (3) particularly of one buried in a vault, who was found walking about in it when the next corpſe was brought to be there interred. Hence the ſaint ordered his religious to continue the prayers for ſouls yet in their agony for a quarter of an hour after they ſeem to have drawn their laſt breath, and not to ſuffer their

(3) Cicat. l. 2. c. 1. p. 446.

faces to be covered ſo ſoon as is uſual, by which means thoſe that are not dead are ſtifled. This precaution is moſt neceſſary in caſes of drowning, apoplexies, and ſuch accidents and diſtempers which ariſe from meer obſtructions or ſome ſudden revolution of humours. (*c*) St. Camillus ſhewed ſtill a far

(*c*) This obſervation of St. Camillus has been ſince confirmed by many inſtances of perſons who were found to have been buried alive, or to have recovered long after they had appeared to have been dead. Accounts of ſeveral ſuch examples are found in many modern medical and philoſophical memoirs of literature which have appeared during this century, eſpecially in France and Germany: and experience evinces the caſe to have been frequent. Boerhaave (Not. in Inſtit. Medic.) and ſome other men whoſe names ſtand among the foremoſt in the liſt of philoſophers, have demonſtrated by many undoubted examples, that where the perſon is not dead, an entire ceſſation of breathing, and of the circulation of the blood may happen for ſome time, by a total obſtruction in the organical movements of the ſprings and fluids of the whole body, which obſtruction may ſometimes be afterward removed, and the vital functions reſtored. Whence the ſoul is not to be preſumed to leave the body in the act of dying, but at the moment in which ſome organ or part of the body *abſolutely* eſſential to life is *irreparably* decayed or deſtroyed. Nor can any certain mark be given that a perſon is dead till ſome evident ſymptom of putrefaction commenced appears ſenſible.

Duran, and ſome other eminent ſurgeons in France, in memorials addreſſed, ſome to the French king, others to the public, complain that two cuſtoms call for redreſs, firſt, that of burying multitudes in the churches, by which experience ſhews that the air is often extremely infected; the ſecond is that of which we ſpeak. To prevent the danger of this latter, theſe authors inſiſt that no corpſe ſhould be allowed to be buried, or its face cloſe covered, before ſome certain proof of putrefaction, for which they aſſign as uſually one of the firſt marks, if the lower jaw being ſtirred does not reſtore itſelf, the ſpring of the muſcles being loſt by putrefaction. See Dr. Bruhier, *Mémoire préſenté au Roi ſur la néceſſité d'un réglement général au ſujet des enterments & embaumements*, in 1745; alſo *Diſſertation ſur l'incertitude des ſignes de la mort*, in 1749, 2 Vols. in 12mo. And Dr. Louis, *Lettres ſur la certitude des ſignes de la mort, contre Brubier*, in 1752, in 12mo.

The Romans uſually kept the bodies of the dead eight days, and practiſed a ceremony of often calling upon them by their names, of which certain traces remain in many places from the old ceremonial for the burial of kings and princes. *Servabantur cadavera octo diebus, & calida abluebantur, & poſt ultimam conclamationem abluebantur.* Servius in Virgilii Æneidon, l. 8. ver. 218. The corps

was

greater ſolicitude to provide all comfort and aſſiſtance for the ſouls of thoſe that are ſick, ſuggeſting frequent ſhort pathetic aſpirations, ſhewing them a crucifix, examining their paſt confeſſions and preſent diſpoſitions, and making them exhortations with ſuch unction and fervour that his voice ſeemed like a ſhrill trumpet, and pierced the hearts of all who heard him. He encouraged his diſciples to theſe duties with words of fire. He did not love to hear any thing ſpoke unleſs divine charity made part of the ſubject; and if he heard a ſermon in which it was not mentioned, he would call the diſcourſe a gold ring without a ſtone.

He was himſelf afflicted with many corporal infirmities, as a ſore in his leg for forty-ſix years; a rupture for thirty-eight years which he got by ſerving the ſick; two callous ſores in the ſole of one of his feet, which gave him great pain; violent nephritic colics, and for a long time before he died, a loſs of appetite. Under this complication of diſeaſes he would not ſuffer any one to wait on him, but ſent all his brethren to ſerve poor ſick perſons. When he was not able to ſtand he would creep out of his bed, even in the night, by the ſides of the beds, and crawl from one patient to another to exhort them to acts of virtue, and ſee if they wanted any thing. He ſlept very little, ſpending great part of the night in prayer and in ſerving the ſick. He uſed often to repeat with St. Francis: "So great is the happineſs which I hope for, that all pain and ſuffering is a pleaſure." His friars are not obliged to recite the church office, unleſs they are in holy Orders; but confeſs and com-

was waſhed whilſt warm, and again after the laſt call addreſſed to the deceaſed perſon, which was the cloſe of the ceremony before the corps was burnt or interred. And to be deprived of it was eſteemed a great misfortune. *Corpora nondum conclamata jacent*, Lucan. l. 2. ver. 22. *Jam defletus & conclamatus es.* Apuleius l. 1. Metam. & l. 11. ib. *Deſine, jam conclamatum eſt.* Terent. Eunuch. 2. 3. ver. 56. St. Zeno of Verona, deſcribing a wife who immoderately laments her deceaſed huſband, ſays: *Cadaver amplectitur conclamatum.* St. Zeno, l. 1. Trac. 16. p. 126. nov. ed. Veron. This ceremony, trivial in itſelf, was of importance to aſcertain publicly the death of the perſon.

municate every Sunday and great holyday, have every day one hour's meditation, hear maſs, and ſay the litany, beads and other devotions. The holy founder was moſt ſcrupulouſly exact in every word and ceremony of the holy maſs, and of the divine office. He deſpiſed himſelf to a degree that aſtoniſhed all who knew him. He laid down the generalſhip in 1607, that he might be more at leiſure to ſerve the poor. He founded religious houſes at Bologna, Milan, Genoa, Florence, Ferrara, Meſſina, Palermo, Mantua, Viterbo, Bocchiano, Theate, Burgonono, Sinueſſa, and other places. He had ſent ſeveral of his friars into Hungary, and to all other places which in his time were afflicted with the plague. When Nola was viſited with that calamity in 1600, the biſhop conſtituted Camillus his vicar general, and it is incredible what ſuccours the ſick received from him and his companions, of whom five died of that diſtemper. God teſtified his approbation of the ſaint's zeal by the ſpirit of propheſy, and the gift of miracles on ſeveral occaſions, and by many heavenly communications and favours.

He aſſiſted at the fifth general chapter of his Order in Rome in 1613, and after it, with the new general, viſited the houſes in Lombardy, giving them his laſt exhortations, which were every where received with tears. At Genoa he was extremely ill, but being a little better, duke Doria Turſi ſent him in his rich galley to Civita Vecchia, whence he was conveyed in a litter to Rome. He recovered ſo as to be able to finiſh the viſitation of his hoſpitals, but ſoon relapſed, and his life was deſpaired of by the phyſicians. Hearing this, he ſaid: *I rejoice in what hath been told me: we ſhall go into the houſe of the Lord.* He received the Viaticum from the hands of cardinal Ginnaſio protector of his Order, and ſaid with many tears: "O Lord, I confeſs I am the moſt wretched of ſinners, moſt undeſerving of thy favour: but ſave me by thy infinite goodneſs. My hope is placed in thy divine mercy through thy precious blood." Though he had lived in the greateſt purity of conſcience ever ſince his con-

verſion, he had been accuſtomed to go every day to confeſſion with great compunction and many tears. When he received the extreme-unction he made a moving exhortation to his religious brethren, and having foretold that he ſhould die that evening, he expired on the 14th of July, 1614, being ſixty-five years one month and twenty days old. He was buried near the high altar in St. Mary Magdalen's church; but upon the miracles which were authentically approved, his remains were taken up and laid under the altar: they were enſhrined after he was beatified in 1742, and in 1746, he was ſolemnly canonized by Benedict XIV. See the life of St. Camillus by Cicatello his diſciple, and the acts of his canonization with thoſe of SS. Fidelis of Sigmaringa, Peter Regalati, Joſeph of Leoniſſa, and S. Catharine de Ricci, printed at Rome in 1749. p. 10. 65. and 529. and Bullar. Rom. T. 16. p. 83. Helyot, hiſt. des ordres Relig. T. 4. p. 263.

St. Idus, Biſhop of Ath-fadha in Leinſter, was a worthy diſciple of St. Patrick, by whom he was baptized. He is often invoked in the old Iriſh prayer in verſe which bears the name of St. Moling. See Colgan in MSS.

JULY XV.

St. HENRY II. Emperor.

From his authentic life publiſhed by Surius and D'Andilly, and from the hiſtorians Sigebert, Glaber, Dithmar, Lambert of Aſchaffenburg, Leo Urbevetanus in his double chronicle of the popes and emperors, in Deliciæ Eruditor. T. 1. and 2. Aventin's annals of Bavaria, &c.

A. D. 1024.

ST. Henry ſurnamed *the Pious* and *the Lame*, was ſon of Henry duke of Bavaria, and of Giſella, daughter of Conrad king of Burgundy, and was born in 972. He was deſcended from Henry duke of Bavaria, ſon of the emperor Henry the Fowler, and brother of Otho the Great, conſequently our ſaint was near akin to the three firſt emperors who bore the name of Otho. St.

Wolfgang, the biſhop of Ratiſbon, being a prelate the moſt eminent in all Germany for learning, piety, and zeal, our young prince was put under his tuition, and by his excellent inſtructions and example he made from his infancy wonderful progreſs in learning and in the moſt perfect practice of chriſtian virtue. The death of his dear maſter and ſpiritual guide, which happened in 994, was to him a moſt ſenſible affliction. In the following year he ſucceeded his father in the dutchy of Bavaria, and in 1002, upon the death of his couſin Otho III. he was choſen emperor. (*a*) He was the ſame year crowned king of Germany, at Mentz, by the archbiſhop of that city. He had always before his eyes the extreme dangers to which they are expoſed who move on the precipice of power, and that all human things are like edifices of ſand, which every breath of time threatens to overturn or

(*a*) The empire of the Weſt, which had been extinguiſhed in Auguſtulus, was reſtored in the year 800, in the perſon of Charlemagne, king of France, who extended his conqueſts into part of Spain, almoſt all Italy, all Flanders and Germany, and part of Hungary. The imperial crown continued ſome time in the different branches of his family, ſometimes in France, ſometimes in Germany, and ſometimes in both united under the ſame monarch. Lewis IV. the eighth hereditary emperor of the Franks, was a weak prince, and died in the 20th year of his age, in 912, without leaving any iſſue. Theſe emperors, in imitation of the Lombards, had created ſeveral petty ſovereigns in their ſtates, who grew very powerful. Theſe princes declared that by the death of Lewis IV. the imperial dignity was devolved on the Germanic people; and excluding Charles the Simple, king of France, the next heir in blood of the Carlovingian race, elected Conrad I. duke of Franconia: and after him Henry I. ſurnamed the Fowler, duke of Saxony, who was ſucceeded by three Otho's of the ſame family of Saxony. After St. Henry II. ſeveral emperors (the following Henries, and two Frederics in particular) were of the Franconian family. Rodolph I. of the houſe of Auſtria, was choſen in 1273. There have been four dukes of Bavaria emperors, five of the houſe of Luxemburg, three of the old Bohemian royal houſe, &c. But in 1438, Albert II. duke of Auſtria, and marquis of Moravia, was raiſed to that ſupreme dignity, which from that time has remained chiefly in that family. The ancient ducal houſe of Saxony was deſcended from Wittekind the Great, the laſt elected king of the Saxons, who afterwards ſuſtained a long obſtinate war againſt Pepin and Charlemagne, ſubmitted to the latter, and being baptized by St. Lullus in 785, was created by Charlemagne firſt duke of Saxony. St. Henry II. was the fifth emperor of the Saxon race, deſcended from Wittekind the Great.

deface: he ſtudied the extent and importance of the obligations which attended his dignity; and by the aſſiduous practice of humiliations, prayer, and pious meditation, he maintained in his heart the neceſſary ſpirit of humility and holy fear, and was enabled to bear the tide of proſperity and honour with a conſtant evenneſs of temper. Senſible of the end for which alone he was exalted by God to the higheſt temporal dignity, he exerted his moſt ſtrenuous endeavours to promote in all things the divine honour, the exaltation of the church, and the peace and happineſs of his people.

Soon after his acceſſion to the throne he reſigned the dukedom of Bavaria, which he beſtowed on his brother-in-law Henry, ſurnamed Senior. He procured a national council of the biſhops of all his dominions, which was aſſembled at Dortmund in Weſtphalia, in 1005, in order to regulate many points of diſcipline, and to enforce a ſtrict obſervance of the holy canons. It was owing to his zeal that many provincial ſynods were alſo held for the ſame purpoſe in ſeveral parts of the empire. He was himſelf preſent at that of Frankfort in 1006, and at another of Bamberg in 1011. The protection he owed his ſubjects engaged him ſometimes in wars, in all which he was ſucceſsful. By his prudence, courage and clemency he ſtifled a rebellion at home in the beginning of his reign, and without ſtriking a ſtroke compelled the malecontents to lay down their arms at his feet, which when they had done he received them into favour. Two years after he quelled another rebellion in Italy, when Ardovinus or or Hardwic, a Lombard lord, had cauſed himſelf to be crowned king at Milan. This nobleman, after his defeat, made his ſubmiſſion, and obtained his pardon. When he had afterward revolted a ſecond time, the emperor marched again into Italy, vanquiſhed him in battle, and deprived him of his territories, but did not take away his life, and Ardovinus became a monk. After this ſecond victory, St. Henry went in triumph to Rome, where, in 1014, he was crowned emperor with great ſolemnity by pope Benedict VIII. On that

occaſion, to give a proof of his devotion to the holy ſee, he confirmed to it, by an ample diploma, the donation made by ſeveral former emperors, of the ſovereignty of Rome, and the exarchate of Ravenna: (*b*)

(*b*) On the authenticity of this diploma of Henry II. and alſo of thoſe of Pepin, Charlemagne, and Otho I. ſee the diſſertation of the Abbe Cenni, entitled, *Eſame de Diplomi d'Ottone è S. Arrigo*, printed at Rome in 1754.

That the ſee of Rome was poſſeſſed of great riches, even during the rage of the firſt perſecutions, is clear from the acts of univerſal charity performed by the popes, mentioned by St. Dionyſius of Corinth, and after the perſecutions by St. Baſil and St. John Climacus. From the reign of Conſtantine the Great many large poſſeſſions were beſtowed on the popes for the ſervice of the church. Cenni *(Eſame di Diploma di Ludovico Pio)* ſhews in detail from St. Gregory the Great's epiſtles, that the Roman ſee, in his time, enjoyed very large eſtates, with a very ample civil juriſdiction, and a power of puniſhing delinquents in them by deputy judges, in Sicily, Calabria, Apulia, Campania, Ravenna, Sabina, Dalmatia, Illyricum, Sardinia, Corſica, Liguria, the Alpes Cottiæ, and a ſmall eſtate in Gaul. Some of theſe eſtates compriſed ſeveral biſhoprics, as appears from St. Gregory, l. 7. ep. 39. Indict. ii.

The Alpes Cottiæ that belonged to the popes, included Genoa and the ſea coaſt from that town to the Alps, the boundaries of Gaul, as Thomaſſin (l. 1. de diſcipl. eccl. c. 27. n. 17.) takes notice, and as Baronius (ad an. 712. p. 9.) proves from the teſtimony of Oldradus, biſhop of Milan. And Paul the deacon writes, that the Lombards ſeized the Alpes Cottiæ, which were the eſtate of the Roman ſee. *Patrimonium Alpium Cottiarum quæ quondam ad jus pertinuerant apoſtolicæ ſedis, ſed a Longobardis multo tempore fuerant ablatæ.* (Paul. Diac. l. 6. c. 43.) Father Cajetan, in his *Iſagoge ad hiſtoriam Siculam*, points out at length the different eſtates which the Roman ſee formerly poſſeſſed in Sicily. The popes were charged with a great ſhare of the care of the city and civil government of Rome. St. Gregory the Great mentions that it was part of their duty to provide that the city was ſupplied with corn (l. 5. ep. 40. *alias* l. 4. ep. 31. ad Maurit.) and that he was obliged to watch againſt the ſtratagems of the enemies, and the treachery of the Roman generals and governors. (l. 5. ep. 42. *alias* l. 4. ep. 35.) And he appointed Conſtantius a tribune to be governor of Naples. (l. 2. ep. 11. *alias* ep. 7.) Anaſtaſius the Librarian teſtifies that the popes Siſinnius and Gregory II. both repaired the walls of Rome, and put the city in a poſture of defence.

From theſe and other facts Thomaſſin obſerves that the popes had then the chief adminiſtration of the city of Rome and of the exarchate, made treaties of peace, averted wars, defended and recovered cities, and repulſed the enemies. (Thomaſſ. de Benefic. 3 part. l. 1. c. 29. n. 6.) When the Lombards ravaged and conquered the country, the emperors continued to oppreſs the people with exhorbitant taxes,

yet

and after a ſhort ſtay at Rome, took leave of the pope, and in his return to Germany kept the Eaſter holydays at Pavia; then he viſited the monaſtery of Cluni, on which

yet being buſy at home againſt the Saracens, refuſed to protect the Romans againſt the barbarians. Whereupon the people of Italy, in the time of Gregory II. in 715, choſe themſelves in many places leaders and princes, though that pope exhorted them every where to remain in their obedience and fidelity to the empire, as Anaſtaſius the Librarian aſſures us: *Ne deſiſterent ab amore et fide Romani imperii admonebat.*

Leo the Iſaurian, and his ſon Conſtantine Copronymus perſecuted the catholics: yet Zachary and Stephen II. paid them all due obedience and reſpect in matters relating to the civil government. Leo threatened to deſtroy the holy images, and profane the relicks of the apoſtles at Rome. At which news the people of Rome were not to be reſtrained, but having before received with honour the images of that emperor, according to cuſtom, they in a fit of ſudden fury pulled them down. Pope Stephen II. exhorted the emperor to forbear ſuch ſacrileges and perſecutions, and at the ſame time gave him to underſtand the danger of exaſperating the populace, though he did what in him lay to prevent by intreaties both the profanations threatened by the emperour, and alſo the revolt of the people: *Tunc projecta laureata tua conculcarunt ... Aiſque: Romam mittam, et imaginem S. Petri confringam ... Quòd ſi quoſpiam miſeris, proteſtamur tibi, innocentes ſumus a ſanguine quem fuſuri ſunt.* On the ſacrileges and cruelties exerciſed by the Iconoclaſts in the Eaſt, ſee the Bollandiſts, Auguſt ix. To prevent the like at Rome, ſome of the Greek hiſtorians ſay that pope Gregory II. withdrew himſelf and all Italy from the obedience of the emperor. But Theophanes and the other Greeks were in this particular certainly miſtaken, as Thomaſſin takes notice. And Natalis Alexander ſays: (Diſſ. 1. ſæc. 8.) "This moſt learned pope was not ignorant of the tradition of the fathers, from which he never deviated. For the fathers always taught that ſubjects are bound to obey their princes, though infidels or heretics, in thoſe things which belong to the rights of the commonwealth."

The caſe was, that when the emperors refuſed to protect Italy from the barbarians, the popes, in the name of the people who looked upon them as their fathers and guardians, and as the head of the commonwealth, ſought protection from the French, as Thomaſſin obſerves. (p. 3. de Benef. l. 1. c. 29.) The continuator of Fredegarius ſeems to ſay, that Gregory III. and the Roman people created Charles Martel *Patrician* of Rome, by which title was meant the protection of the church and poor, as De Marca (de Concordiâ, l. 3. c. 11. n. 6.) and Pagi explain it from Paul the deacon. At leaſt pope Stephen II. going into France to invite Pepin into Italy, conferred on him the title of Patrician, but had not recourſe to this expedient till the Eaſtern empire had abſolutely abandoned Italy to the ſwords of the Lombards. Pope Zachary made a peace with Luitprand, king of the Lombards, and afterward a truce with king Rachis for twenty years. But that prince putting on the Benedictin habit, his brother and ſucceſſor Aſtulphus broke

he beſtowed the imperial globe of gold which the pope had given him, and a gold crown enriched with precious ſtones. He paid his devotions in other monaſteries

broke the treaty. Stephen II. who ſucceeded Zachary in 752, ſent great preſents to Aſtulphus, begging he would give peace to the exarchate; but could not be heard, as Anaſtaſius teſtifies. Whereupon Stephen went to Paris, and implored the protection of king Pepin, who ſent embaſſadors into Lombardy, requiring that Aſtulphus would reſtore what he had taken from the church of Rome, and repair the damages he had done the Romans. Aſtulphus refuſing to comply with theſe conditions, Pepin led an army into Italy, defeated the Lombards, and beſieged and took Aſtulphus in Pavia: but generouſly reſtored him his kingdom on condition he ſhould live in amity with the pope. But immediately after Pepin's departure he perfidiouſly took up arms, and in revenge put every thing to fire and ſword in the territories of Rome. This obliged Pepin to return into Italy, and Aſtulphus was again beaten and made priſoner in Pavia. Pepin once more reſtored him his kingdom, but threatened him with death, if he ever again took up arms againſt the pope: and he took from him the exarchate of Ravenna, of which the Lombard had made himſelf maſter, and he gave it to the holy ſee in 755, as Eginhard relates: *Redditam ſibi Ravennam et Pentapolim, et omnem exarchatum ad Ravennam pertinentem, ad S. Petrum tradidit.* Eginhard, ib. Thomaſſin obſerves very juſtly that Pepin could not give away dominions which belonged to the emperors of Conſtantinople: but that they had loſt all right to them, after they had ſuffered them to be conquered by the Lombards, without ſending ſuccours during ſo many years to defend and protect them. Theſe countries therefore either by the right of conqueſt in a juſt war belonged to Pepin and Charlemagne, who beſtowed them on the popes: or the people became free, and being abandoned to barbarians had a right to form themſelves into a new government. See Thomaſſin (p. 3 de Beneficijs, l. 1. c. 29. n. 9).

It is a principle laid down by Puffendorf, Grotius, Fontanini and others, demonſtrated by the unanimous conſent of all ancients and moderns, and founded upon the law of nations, that he who conquers a country in a juſt war, no ways undertaken for the former poſſeſſors, nor in alliance with them, is not bound to reſtore to them what they would not or could not protect and defend: *Illud extra controverſiam eſt, ſi jus gentium reſpiciamus, quæ hoſtibus per nos erepta ſunt, ea non poſſe vindicari ab his qui ante hoſtes noſtros ea poſſederant et amiſerant.* (Grotius, l. 3. de Jure belli & pacis, c. 6. 38.) The Greeks had by their ſloth loſt the exarchate of Ravenna. If Pepin had conquered the Goths in Italy or the Vandals in Africa before Juſtinian had recovered thoſe dominions, who will pretend that he would have been obliged to reſtore them to the emperors? Or, if the Britons had repulſed the Saxons after the Romans had abandoned them to their fury, might they not have declared themſelves a free people? Or, had not the popes and the Roman people a right when the Greeks refuſed to afford them protection, to ſeek it from others? They had

long

on the road, leaving in every one of them ſome rich monument of his piety and liberality. But the moſt acceptable offering which he made to God was the fervour and purity of affection with which he renewed the conſecration of his ſoul to God in all places where he came, eſpecially at the foot of the altars. Travelling through Liege and Triers he arrived at Bamberg, in which city he had lately founded a rich epiſcopal ſee, and had built a moſt ſtately cathedral in honour of St. Peter, which pope John XVIII. took a journey into Germany to conſecrate in 1019. The emperor obtained of this pope, by an honourable embaſſy, the confirmation of this and all his other pious foundations.

long in vain demanded it of the emperors of Conſtantinople, before they had recourſe to the French. Thus Anaſtaſius teſtifies that pope Stephen II. had often in vain implored the ſuccours of Leo againſt Aſtulphus: *Ut juxta quod ei ſæpius ſcripſerat, cum exercitu ad tuendas has Italiæ partes modis omnibus adveniret.* The ſame Anaſtaſius relates, that when the embaſſadors of the Greek emperor demanded of Pepin the reſtitution of the countries he had conquered from the Lombards, that prince anſwered, that as he had expoſed himſelf to the dangers of war merely for the protection of St. Peter's ſee, not in favour of any other perſon, he never would ſuffer the apoſtolic church to be deprived of what he had beſtowed on it. Pepin gave to the holy ſee the city of Rome and its Campagna: alſo the exarchate of Ravenna and Pentapolis, compriſing Rimini, Peſaro, Fano, Senigallia, Ancona, Gubbio, *&c.* He retained the office of protector and defender of the Roman church under the title of Patrician. When Deſiderius, king of the Lombards, again ravaged the lands of the church of Rome, Charlemagne marched into Italy, defeated his forces, and after a long ſiege took Pavia, and extinguiſhed the kingdom of the Lombards in 773, on which occaſion he cauſed himſelf to be crowned king of Italy, with an iron crown, ſuch as the Goths and Lombards in that country had uſed, perhaps as an emblem of ſtrength. Charlemagne confirmed to pope Adrian I. at Rome, the donation of his father Pepin. The emperor Charles *the Bald* and others ratified and extended the ſame. Charlemagne having been crowned emperor of the Weſt at Rome, by pope Leo III. in 800, Irene who was then empreſs of Conſtantinople, acknowledged him Auguſtus in 802; as did her ſucceſſor the emperor Nicephorus III. The Greeks at the ſame time ratified the partition made of the Italian dominions. This point of hiſtory has been ſo much miſrepreſented by ſome moderns, that this note ſeemed neceſſary in order to ſet it in a true light. See Cenni's *Monumenta dominationis Pontificiæ*, in 4to. Romæ 1760. Alſo Orſi's Diſſertation on this ſubject; Cenni's *Eſame di Diploma, &c.* & Joſ. Aſſemani, *Hiſt. Ital. Scriptores*, T. 3 c. 5.

For he built and endowed other churches with the two monaſteries at Bamberg, and made the like foundations in ſeveral other places; thus extending his zealous views to promote the divine honour and the relief of the poor to the end of time. Bruno biſhop of Auſburg, the emperor's brother, Henry duke of Bavaria, and other relations of the ſaint complained loudly that he employed his patrimony on ſuch religious foundations, and the duke of Bavaria and ſome others took up arms againſt him in 1010: but he defeated them in the field; then pardoned the princes engaged in the revolt, and reſtored to them Bavaria and their other territories which he had ſeized.

The idolatrous inhabitants of Poland and Sclavonia had ſome time before laid waſte the dioceſs of Meerſburg, and deſtroyed that and ſeveral other churches. St. Henry marched againſt thoſe barbarous nations, and having put his army under the protection of the holy martyrs St. Laurence, St. George, and St. Adrian, who are ſaid to have been ſeen in the battle fighting before him, he defeated the infidels. He had made a vow to re-eſtabliſh the ſee of Meerſburg in caſe he obtained the victory, and he cauſed all his army to communicate the day before the battle which was fought near that city. The barbarians were ſeized with a panic fear in the beginning of the action, and ſubmitted at diſcretion. The princes of Bohemia rebelled, but were eaſily brought back to their duty. The victorious emperor munificently repaired and reſtored the epiſcopal ſees of Hildeſheim, Magdeburg, Straſburg, Miſnia and Meerſburg, and made all Poland, Bohemia and Moravia tributary to the empire. He procured holy preachers to be ſent to inſtruct the Bohemians and Polanders in the faith. Thoſe have been miſtaken who pretend that St. Henry converted St. Stephen king of Hungary; for that prince was born of chriſtian parents. But our ſaint promoted his zealous endeavours, and had a great ſhare, in his apoſtolic undertakings for the converſion of his people.

The protection of Chriſtendom, and eſpecially of the holy ſee, obliged St. Henry to lead an army to the

extremity of Italy (*c*), where he vanquiſhed the conquering Saracens, with their allies the Greeks, and drove them out of Italy, left a governor in the provinces which he had recovered, and ſuffered the Normans to enjoy the territories which they had then wreſted from the infidels, but reſtrained them from turning their arms towards Naples or Benevento. He came back by Mount Caſſino, and was honourably received at Rome: but during his ſtay in that city, by a painful contraction of the ſinews in his thigh, became lame and continued ſo to his death. He paſſed by Cluni, and in the dutchy of Luxemburg had an interview with Robert king of France, ſon and ſucceſſor of Hugh Capet (*d*). It had been agreed that, to avoid all diſputes of pre-eminence, the two princes ſhould hold their conference in boats on the river Meuſe, which as Glaber writes, was at that time the boundary that parted their dominions. But Henry impatient to embrace and

(*c*) In the partition of the empire between Charlemagne and Irene empreſs of Conſtantinople, Apulia and Calabria were aſſigned to the Eaſtern empire, and the reſt of Naples to Charlemagne and his ſucceſſors. Long before this in the unhappy reign of the Monothelite emperor Conſtans about the year 660, the Saracens began to infeſt Sicily, and ſoon after became maſters of that iſland, and alſo of Calabria and ſome other parts of Italy. Otho I. ſurnamed the Great, drove them out of Italy, and laid claim to Calabria and Apulia, by right of conqueſt. The Greeks ſoon after yielded up their pretenſions to thoſe provinces by the marriage of Otho II. to Theophania, daughter of Romanus, emperor of the Eaſt, who brought him Apulia and Calabria for her dowry. Yet the treacherous Greeks joined the Saracens, in thoſe provinces, and again expelled the Germans. But in 1008, Tancred, a noble Norman, lord of Hauteville, with his twelve ſons, and a gallant army of adventurers, went from Normandy into Apulia, and had great ſucceſs againſt the Saracens and their confederates the Greeks. From this time the Normans became dukes of Calabria, and counts and dukes of Apulia. Robert Guiſcard, the moſt valiant Norman duke of Apulia, augmented his power by the conqueſt of Sicily, Naples and all the lands which lie between that city and Latium or the territory of Rome. In 1130, Roger, the Norman, was ſaluted by the pope, king of both Sicilies.

(*d*) This Robert loved the church, and was a wiſe, courageous and learned prince. He wrote ſacred hymns, and among others that which begins: *O Conſtantia Martyrum*; alſo, as ſome ſay, the *Veni Sancte Spiritus, Et emitte cælitus*, &c. ſung in the maſs for Whitſuntide.

cement a friendſhip with that great and virtuous king, paid the firſt viſit to Robert in his tent and afterward received him in his own. A war had broke out between theſe two princes in 1006, and Henry gave the French a great overthrow; but being deſirous only to govern his dominions in peace, he entered into negotiations which produced a laſting peace. In this interview which was held in 1023, the conference of the two princes turned on the moſt important affairs of church and ſtate, and on the beſt means of advancing piety, religion and the welfare of their ſubjects. After the moſt cordial demonſtrations of ſincere friendſhip they took leave of each other, and St. Henry proceeded to Verdun and Metz. He made frequent progreſſes through his dominions only to promote piety, enrich all the churches, relieve the poor, make a ſtrict inquiry into all public diſorders and abuſes, and prevent unjuſt uſurpations and oppreſſions. He deſired to have no other heir on earth but Chriſt in his members, and wherever he went he ſpread the odour of his piety, and his liberalities on the poor.

It is incredible how attentive he was to the ſmalleſt affairs, amidſt the multiplicity of buſineſs which attends the government of the ſtate; nothing ſeemed to eſcape him. And whilſt he was moſt active and vigilant in every duty which he owed to the public, he did not forget that the care of his own ſoul and the regulation of his interior was his firſt and moſt eſſential obligation. He was ſenſible that pride and vain-glory are the moſt dangerous of all vices, and that they are the moſt difficult to be diſcovered, and the laſt that are vanquiſhed in the ſpiritual warfare: that humility is the very foundation of all true virtue, and our progreſs in it the meaſure of our advancement in chriſtian perfection. Therefore the higher he was exalted in worldly honours the more did he ſtudy to humble himſelf, and it is ſaid of him that never was greater humility ſeen under a diadem. He loved thoſe perſons beſt who moſt freely put him in mind of his miſtakes, and theſe he was always moſt ready to confeſs, and to make for them the moſt ample reparation. Through miſin-

formations he for ſome time harboured coldneſs towards St. Herebert archbiſhop of Cologn; but diſcovering the innocence and ſanctity of that prelate, he fell at his feet, and would not riſe till he had received his abſolution and pardon. He baniſhed flatterers from his preſence, calling them the greateſt peſts of courts; for none can put ſuch an affront on a man's judgment and modeſty as to praiſe him to his face but the baſe and moſt wicked of intereſted and deſigning men, who make uſe of this artifice to inſinuate themſelves into the favour of a prince, to abuſe his weakneſs and credulity, and to make him the dupe of their injuſtices. He who liſtens to them expoſes himſelf to many misfortunes and crimes, to the danger of the moſt fooliſh pride and vain-glory, and to the ridicule and ſcorn of his flatterers themſelves: for a vanity that can publicly hear its own praiſes, openly unmaſks itſelf to its confuſion. The emperor Sigiſmund giving a flatterer a blow on the face, called his fulſome praiſe the greateſt inſult that had ever been offered him. St. Henry was raiſed by religion and humility above this abjectneſs of ſoul which reaſon itſelf teaches us to abhor and deſpiſe. By the aſſiduous mortification of the ſenſes he kept his paſſions in ſubjection. For pleaſure, unleſs we are guarded againſt its aſſaults, ſteals upon us by inſenſible degrees, ſmooths its paſſage to the heart by a gentle and inſinuating addreſs, and ſoftens and diſarms the ſoul of all its ſtrength. Nor is it poſſible for us to triumph over unlawful ſenſual delights, unleſs we moderate, and practiſe frequent ſelf-denials with regard to lawful gratifications. The love of the world is a no leſs dangerous enemy, eſpecially amidſt honours and affluence: and created objects have this quality that they firſt ſeduce the heart, and then blind the underſtanding. By converſing always in heaven, St. Henry raiſed his affections ſo much above the earth as to eſcape this ſnare.

Prayer ſeemed the chief delight and ſupport of his ſoul: eſpecially the public office of the church. Aſſiſting one day at this holy function at Straſburg, he ſo earneſtly deſired to remain always there to ſing the di-

vine praiſes among the devout canons of that church, that, finding this impoſſible, he founded there a new canonry for one who ſhould always perform that ſacred duty in his name. In this ſpirit of devotion it has been eſtabliſhed that the kings of France are canons of Straſburg, Lyons, and ſome other places; as in the former place the emperors, in the latter the dukes of Burgundy, were before them. The holy ſacrament of the altar and ſacrifice of the maſs were the object of St. Henry's moſt tender devotion. The bleſſed Mother of God he honoured as his chief patroneſs, and among other exerciſes by which he recommended himſelf to her interceſſion, it was his cuſtom upon coming to any town, to ſpend a great part of the firſt night in watching and prayer in ſome church dedicated to God under her name, as at Rome in St. Mary Major. He had a ſingular devotion to the good angels, and to all the ſaints. Though he lived in the world ſo as to be perfectly diſengaged from it in heart and affection, it was his earneſt deſire entirely to renounce it long before his death, and he intended to pitch upon the abbey of St. Vanne, at Verdun, for the place of his retirement. But he was diverted from carrying this project into execution, by the advice of Richard the holy abbot of that houſe. (e) He had married St. Cunegonda, but lived with her in perpetual chaſtity, to which, they had mutually bound themſelves by vow. It happened that the empreſs was falſly accuſed of incontinency, and St. Henry was ſomewhat moved by the ſlander. But ſhe cleared herſelf by her oath, and by the ordeal trials, walking over twelve red hot plow-ſhares without hurt. Her huſband ſeverely condemned himſelf for his credulity, and made her the moſt ample ſatisfaction. In his laſt illneſs he recommended her to her relations and friends, declaring that he left her an untouched virgin. His

(e) At the entry of the cloiſter of St. Vanne at Verdun, is hung a picture in which the emperor St. Henry is repreſented laying down his ſceptre and crown, and aſking the monaſtic habit of the holy abbot Richard. The abbot required of him a promiſe of obedience, then commanded him to reſume the government of the empire, upon which a dyſtic was made, in which it is ſaid: The emperor came hither to live in obedience: and he practiſes this leſſon by ruling.

health decayed ſome years before his death, which happened at the caſtle of Grone near Halberſtadt, in 1024, on the 14th of July, towards the end of the fifty-ſecond year of his life; he having reigned 22 years from his election, and 10 years and 5 months from his coronation at Rome. His body was interred in the cathedral of Bamberg with the greateſt pomp, and with the unfeigned tears of all his ſubjects. The great number of miracles by which God was pleaſed to declare his glory in heaven, procured his canonization which was performed by Eugenius III. in 1152. His feſtival is kept on the day following that of his death (*f*).

Thoſe who by honours, dignities, riches or talents are raiſed by God in the world above the level of their fellow creatures, have a great ſtewardſhip, and a moſt rigorous account to give at the bar of divine juſtice, their very example having a moſt powerful influence over others. This St. Fulgentius obſerved, writing, to Theodorus, a pious Roman ſenator (1): "Though," ſaid he, "Chriſt died for all men, yet the perfect converſion of the great ones of the world, brings great acquiſitions to the kingdom of Chriſt. And they who are placed in high ſtations muſt neceſſarily be to very many an occaſion of eternal perdition or of ſalvation. And as they cannot go alone, ſo either a high degree of glory, or an extraordinary puniſhment will be their everlaſting portion."

(1) S. Fulgent. ep. 6.

(*f*) Baronius and ſome others call St. Henry the firſt emperor of that name, becauſe Henry I. or the Fowler was never crowned by the pope at Rome: without which ceremony ſome Italians ſtyle an emperor only king of Germany or emperor elect: though Charles V. was the laſt that was ſo crowned at Rome. St. Henry on his death-bed recommended to the princes Conrad the Salic, duke of Franconia, who was accordingly choſen emperor, was crowned at Rome in 1027, reigned with great piety and glory, and was buried in the cathedral church at Spire, which he had built near his own palace. He was ſucceeded by his ſon Henry *the Black* or III.

On the same Day.

St. Plechelm, B. C. Apoſtle of Guelderland. He was by birth a noble Engliſh Saxon, but born in the ſouthern part of Scotland: for Lothian and the reſt of the Low-Lands as far as Edinburgh Frith belonged for ſeveral ages to the Northumbrian Engliſh. Having received holy orders in his own country he made a pilgrimage to Rome, whence he returned home enriched with holy relicks. Some time after, in company with the holy biſhop St. Wiro and St. Otger, a deacon, he paſſed into thoſe parts of Lower Germany which had not then received the light of faith. Having obtained the protection of Pepin, mayor of the palace in Auſtraſia, he converted the country, now called Guelderland, Cleves, Juliers and ſeveral neighbouring provinces lying chiefly between the Rhine, the Wahal and the Meuſe. When he had planted the goſpel there with great ſucceſs he retired to St. Peter's Mount near Ruremund, but continued to make frequent miſſions among the remaining infidels. Prince Pepin, who though he had formerly fallen into adultery, led afterwards a penitential and chriſtian holy life, went every year from his caſtle of Herſtal to confeſs his ſins to this holy paſtor after the death of St. Wiro, which the author of St. Plechelm's life relates in the following words (1): "Pepin, the king of the French, (that is, mayor with royal authority) had him in great veneration, and every year, in the beginning of Lent, having laid aſide his purple, went from his palace barefoot to the ſaid mount of Peter where the ſaint lived, and took his advice how he ought to govern his kingdom according to the holy will and law of God, and by what means he might promote the faith of Chriſt and every advantage of virtue. There alſo having made the confeſſion of his ſins to the high prieſt of the Lord, and received penance, he waſhed away with his tears the offences which through human frailty he had contracted." F. Boſch, the Bollandiſt, obſerves this prince muſt have been Pepin, ſur-

(1) N. 11. p. 69.

named of Herſtal, or the Fat, who though he never enjoyed the title of king, reigned in Auſtraſia with regal power, and with equal piety and valour. He died in 714, in the caſtle of Jopil, on the Meuſe, near Liege, which was his paternal eſtate, St. Pepin of Landen his grandfather being ſon of Carloman, the firſt mayor of this family, grandſon of Charles, count of Heſbay near Liege, the deſcendant of Ferreol, formerly præfectus-prætorio of the Gauls. S. Plechelm ſurvived Pepin of Herſtal 17 years, is called by Bollandus biſhop of Oldenzel and Ruremund, and died on the 15th of July 732. He was buried in our lady's chapel in the church, on the mountain of St. Peter, now called of St. Odilia, near Ruremund. His relicks were honoured with many miracles. The principal portion of them is now poſſeſſed by the collegiate church of Oldenzel, in the province of Over-Yſſel, part at Ruremund. His name is famous in the Belgic and other martyrologies. His ancient life teſtifies that he was ordained biſhop in his own country before he undertook a miſſionary life. Bede, in the year 731, mentions Pechthelm, who having been formerly a diſciple of St. Aldhelm, in the kingdom of the Weſt-Saxons, returning to his own country was ordained biſhop to preach the goſpel with more authority. He afterwards fixed his ſee at Candida Caſa, now a parliamentary town of Galloway, in Scotland, called Whitehorn. The Bollandiſts in ſeveral parts of their work contend this Pechthelm to have been a different perſon from St. Plechelm, whom Stilting demonſtrates to have been at Mount St. Peter whilſt the other, ſomewhat elder, according to Bede, was in North-Britain at Candida Caſa; tho' Antony Pagi (a) and the author of *Batavia Sacra* endeavour to prove him againſt F. Boſch and his colleagues to have been the ſame. See his authentic life with the remarks of Bollandus and his colleagues, Julii T. 4. p. 58. and *Batavia Sacra*, p. 50. (*a*)

(2) Critic. Hiſt. Chron. ad an. 734. n. 4.

(*a*) Our ſaint's colleague St. Wiro (in Iriſh Bearaidhe) is honoured on the 8th of May. By the Four Maſters he is ſtyled abbot of Dublin;

St. SWITHIN or SWITHUN, Biſhop and Patron of Wincheſter, C. This city had been famous in the time of the Romans and a ſtation of their troops, being called by Ptolemy and Antoninus, Venta. It became afterward the chief ſeat of the Weſt-Saxon kings. Among theſe Kynegils, having received the faith about the year 635, gave to St. Birinus the city of Dorceſter for his epiſcopal ſee, but founded a church at Wincheſter, which was dedicated by St. Birinus to St. Peter according to the Saxon chronicle, or to the Holy Trinity according to Thomas Rudburn. Wini, the third biſhop of the Weſt-Saxons, fixed his ſee at Wincheſter, and this church became one of the moſt flouriſhing cathedrals of all Britain. St. Swithun, called in the original Saxon language Swithum, received in this church the clerical tonſure, and put on the monaſtic habit in the old monaſtery, which had been founded by king Kynegils. He was of noble parentage, paſſed his youth in innocent ſimplicity, and in the ſtudy of grammar, philoſophy and the holy ſcriptures. He was an accompliſhed model of all virtues when he was promoted

lin; but with the Iriſh annaliſts *biſhop* and *abbot* are generally ſynonymous terms. He died in 650. See Ware.

St. Plechelm's other fellow-miſſionary St. Otger, is honoured on the 10th of September: he is always ſtyled Deacon, by which it appears that he was never promoted to the prieſthood. From his name and other circumſtances it is thought he was an Engliſh-Saxon, though from the North, probably the Southern parts of Scotland anciently ſubject to the kings of the Northumbers. Being deſirous to accompany SS. Wiro and Plechelm to Rome, and in their apoſtolic miſſions into Germany, when Pepin gave the Mount of St. Peter or of St. Odilia to St. Wiro, the three ſaints ſettled there together and ended their days in that monaſtery. Whether St. Otger out-lived St. Plechelm is uncertain. All three were buried in the monaſtery of Berg, or of Mount St. Peter or St. Odilia; and their bodies remained there till in 858, that monaſtery was given by king Lothaire to Hunger biſhop of Utrecht, when the greateſt part of theſe relicks was tranſlated to Utrecht. Part ſtill remained in the church of Berg, till with the chapter of canons it was removed to Ruremund. Theſe relicks were hid ſome time in the civil wars for fear of the Calviniſts, but diſcovered in 1594, and placed again above the high altar. The portion at Utrecht was alſo hid for a time for fear of the Normans; but found and expoſed to public veneration again by biſhop Baldric. See the life of St. Otger with notes by Bollandus, and the additional diſquiſitions of Stilting, ad 10 Sept. T. 2. p. 612.

to holy orders by Helinſtan or Helmſtan, biſhop of Wincheſter.

Being ordained prieſt he was made provoſt or dean of the Old Monaſtery. His learning, piety and prudence moved Egbert, king of the Weſt-Saxons, to make him *his prieſt*, under which title the ſaint ſubſcribed a charter granted to the abbey of Croyland in 833. That great prince committed to his care the education of his ſon Ethelwolf, and made uſe of his counſels in the government of his kingdom. A degeneracy of manners had crept into the courts of the Mercians and Northumbrians, and their government was weakened by inteſtine diviſions and ſeveral revolutions. Egbert, having firſt vanquiſhed Swithred king of the Eaſt-Saxons, and added his kingdom to his own, upon ſeveral provocations, invaded Mercia, and conquered it in 828, but ſoon after reſtored Withlaf, whom he had expelled, to the throne of that kingdom on condition he ſhould hold the crown of him, and pay him an annual tribute. He treated in the ſame manner Eandred, the laſt king of the Northumbers, and made him tributary, after he had with a great army laid waſte that province. The kingdom of the Eaſt-Angles ſubmitted to him about the ſame time with Mercia, with which it had been long engaged in war, and was thereby reduced to extreme poverty. Kent being at that time tributary to Mercia, it fell alſo to the ſhare of the conqueror. After this Egbert aſſembled all the great men of his kingdom both clergy and laity, in a council at Wincheſter, in which he enacted that this kingdom ſhould ever after be called England, and all its ſubjects Engliſhmen. At the ſame time he was again crowned, and from that year 829, was ſtyled king of England. Thus were the names of Saxons and Jutes aboliſhed among us, and an end was put to the heptarchy, or diviſion of this nation into ſeven kingdoms, which began to be formed by Hengiſt in 457, when he took the title of king, ſeven years after his arrival in this iſland in 449. Towards the latter end of Egbert's reign the Danes firſt began to infeſt England. This general name hiſtorians give to thoſe ſhoals of pirates which were compoſed not

only of Danes, but alſo of Norvegians, Goths, Swe-ones or Swedes, and Vandals, as Eginhard, Henry of Huntington and others aſſure us. (*a*)

King Egbert reigned thirty-ſeven years over the Weſt-Saxons, and nine years over all England, dying in the year 838, or according to others in 837. Ethelwolf, his only ſurviving ſon, had been educated in piety and learning under the care of St. Swithin, then provoſt of the Old Monaſtery in Wincheſter, (*b*) and had been ordained ſubdeacon by biſhop Helmſtan as Rudburn, Huntington and others relate. But upon the death of his elder brother, whoſe name is not known, he was diſpenſed with by pope Leo to marry, and returning again to a ſecular life, helped his father in his wars, and after his death was advanced to the throne. He married Oſberge, a lady of remarkable piety, and had four ſons by her, Ethelbald, Ethelbright, Ethelred, and Alfred. He governed his kingdom by the prudent advice of Alſtan biſhop of Shirborne in temporal affairs, and by that of St. Swithin in eccleſiaſtical matters, eſpecially thoſe which concerned his own ſoul. And though the king was of a ſlow diſpoſition, yet by the aſſiſtance of theſe worthy counſellors, he reigned prudently and happily; the Danes were often repulſed, and many noble deſigns for the good of the church and ſtate were begun, and proſperouſly executed. Bearing always the greateſt reverence to St. Swithin, whom he called his maſter and teacher, he procured him, upon the death of Helmſtan, to be choſen biſhop of Wincheſter, to which ſee he was conſecrated by Ceolnoth archbiſhop of Canterbury in 852. Hearne has given us the profeſ-

(*a*) The barbarians who inhabited the northern coaſts of the Baltic were called by one general name Normans; and the Sclavi, Vandals and divers other nations were ſettled on the ſouthern coaſt, as Eginhard, Helmold and others teſtify.

(*b*) The authorities produced by Tho. Rudburn, a monk of the Old Monaſtery in Wincheſter, in 1450, to prove St. Swithun to have been ſome time public profeſſor of divinity at Cambridge, are generally eſteemed ſuppoſititious. See Rudburn, l. 3. c. 2. Hiſt. Maj. Wintonienſis, apud Wharton. Anglia Sacra, and the Hiſtory of the Univerſity of Cambridge.

ſion of faith which he made on that occaſion, according to cuſtom, in the hands of the archbiſhop. (1) William of Malmeſbury ſays, that though this good biſhop was a rich treaſure of all virtues, thoſe in which he took moſt delight, were humility and charity to the poor; and in the diſcharge of his epiſcopal functions he omitted nothing belonging to a true paſtor. He built divers churches, and repaired others; and made his journies on foot, accompanied with his clerks, and often by night to avoid oſtentation. Being to dedicate any church, he with all humility uſed to go barefoot to the place. His feaſting was not with the rich, but with the needy and the poor. His mouth was always open to invite ſinners to repentance, and to admoniſh thoſe that ſtood to beware of falling. He was moſt ſevere to himſelf, and abſtemious in his diet, never eating to ſatisfy his appetite, but barely to ſuſtain nature: and as to ſleep, he admitted no more than what after long watching and much labour was abſolutely neceſſary. He was always delighted with pſalms and ſpiritual canticles, and in converſation would bear no diſcourſe but what tended to edification.

By his counſel and advice king Ethelwolph, in a Mycel ſynod, or great council of the nation in 854, enacted a new law by which he gave the tythes or tenth part of his land throughout the kingdom to the church, exempt and free from all taxations and burthens with an obligation of prayers in all churches for ever for his own ſoul, on every Wedneſday, &c. This charter, to give it a more ſacred ſanction, he offered on the altar of St. Peter at Rome in the pilgrimage which he made to that city in 855. He likewiſe procured it to be confirmed by the pope. (2) He carried with him to Rome his youngeſt and beſt beloved ſon Alfred, rebuilt there the ſchool for the Engliſh, and ordered to be ſent every year to Rome one

(1) Hearne, Teſt. Roſſenſ. p. 269. (2) See Ingulph. Aſſer, Redborne.

hundred mancuſes (*c*) for the pope, one hundred for the church of St. Peter, and as much for that of St. Paul to furniſh them with lights on Eaſter-Eve. He extended the Romeſcot or Peter-pence to his whole kingdom. He reigned two years after his return from Rome, and died in 857. He ordained, that throughout all his own hereditary lands, every ten families ſhall maintain one poor perſon with meat, drink and apparel; from whence came the Corrodies which ſtill remain in divers places. St. Swithin departed to eternal bliſs which he had always thirſted after, on the 2d of July, 862, in the reign of king Ethelbert. His body was buried, according to his order, in the church-yard, where his grave might be trodden on by paſſengers.

About one hundred years after, in the days of king Edgar, his relicks were taken up by St. Ethelwold, then biſhop of Wincheſter, and tranſlated into the church, in 964. On which occaſion Malmeſbury affirms that ſuch a number of miraculous cures of all kinds were wrought, as was never in the memory of man known to have been in any other place. Lanfrid, in the original Saxon Lantfred, called by Leland *an illuſtrious doctor*, being then a monk at Wincheſter, wrote, in 980, a hiſtory of this tranſlation, and of the miraculous cures of a blind man, and many others through the intereceſſion of this ſaint; which hiſtory has never been printed: though we have two beautiful fair manuſcript copies of it, the one in the Cotton, the other in the king's library in the incloſure of Weſtminſter-Abbey. (*d*) In the reign of William the Conqueror, Walkelyn, biſhop of Wincheſter, a Norman, and the king's relation, laid the foundation of the new church in 1079, which he lived to

(*c*) The value of a mancuſe is not known: it is thought to have been about the ſame with that of a mark.

(*d*) Caſleu and B. Nicholſon falſely call this the life of St. Swithin. And it appears from Leland that Lantfred never wrote his life, which himſelf ſufficiently declares in the hiſtory of his miracles. The contrary ſeems a miſtake in Pits, Bale and Thomas Rudburn, p. 223. Rudburn manifeſtly confounds Wolſtan with Lantfred.

finiſh with the abbey, ſo that in 1093, the monks, in the preſence of almoſt all the biſhops and abbots of England, came in great joy from the old to the new monaſtery, and on the feaſt of St. Swithin, the ſhrine of this ſaint was in another ſolemn proceſſion tranſlated from the old to the new church. And on the next day the biſhop's men began to demoliſh the old abbey. William of Wickham, the celebrated chancellor of England in the reign of Edward III. and founder of a great college in Oxford, in 1379, added the nave and weſt front to this cathedral which is now ſtanding. This church was firſt dedicated to the Holy Trinity under the patronage of St. Peter: afterwards by St. Ethelwold, in preſence of king Etheldred, St. Dunſtan and eight other biſhops, to St. Swithin, as Rudburn relates, in 980. (3) King Henry VIII. in 1540, commanded this cathedral to be called no longer St. Swithin's, but of the Holy Trinity. (*e*)

St. Swithin is commemorated in the Roman martyrology on the 2d of July, which was the day of his death: but his chief feſtival in England was on the 15th of the ſame month, the day of the tranſlation of his relicks. See the calendar prefixed to the chroni-

(3) Hiſt. Major Winton. p. 223. Vita metrice S. Swithuni per Wolſtanum monachum Winton. ib. 2.

(*e*) At the Eaſt end of this cathedral is the place which in ancient times was eſteemed moſt ſacred, underneath which was the cemetery or *reſting place* of many ſaints and kings who were interred there with great honour. At preſent, behind the high altar there is a tranſverſe wall, againſt which we ſee the marks where ſeveral of their ſtatues, being very ſmall, were placed, with their names under each pedeſtal, in a row: *Kingliſus Rex. S. Birinus Ep. Kingwald Rex. Egbertus R. Adulphus (i. e. Ethelwolphus) R. Elured R. filius ejus. Edwardus R. junior Adhelſtanus R. filius ejus (Sta. Maria D. Jeſus* in the middle.) *Edredus R Edgarus R. Alwynus Ep. Ethelred R. Cnutus R. Hardecanutus R. filius ejus*, &c. Underneath, upon a fillet, were written theſe verſes:

Corpora Sanctorum hic ſunt in pace ſepulta:
Ex Meritis quorum fulgent miracula multa.

At the foot of theſe a little eaſtwards, is a large flat grave-ſtone, which had the effigies of a biſhop in braſs, ſaid to be that of St. Swithin. See Lord Clarendon, and Samuel Gale, On the antiquities of Wincheſter, p. 29, 30.

cle entitled Scala Mundi in a fair MS. in folio in the library of the Engliſh college at Douay: alſo the Sarum breviary and miſſal. An arm of St. Swithin was kept in the abbey of Peterborough, as is mentioned by Hugh Candidus, or White, in his accurate hiſtory of that monaſtery, publiſhed by Mr. Spark, p. 1723. The abbey of Hyde was firſt built within the precincts of the cathedral by king Edward *the Elder*, in purſuance of his father Alfred's will, for ſecular canons, over whom St. Grimbald was intended to preſide, had not his death prevented it. Theſe canons, after ſixty years continuance, yielded this church to the monks whom, in 964, St. Ethelwold brought in. From which time this abbey was called Newminſter till it was tranſlated by king Henry I. and the biſhop William Giffard, to a place near the walls of the city called Hyde. Of this magnificent abbey not ſo much as the walls are left ſtanding, though in it lay the remains of king Edward, his ſon Alfred, his daughter St. Eadburga, &c. Its church was dedicated to the Holy Trinity, St. Peter and St. Grimbald. See the ſhort life of St. Swithin, written by Wolſtan, a monk of Wincheſter, dedicated to St. Elphege, then biſhop of that city, in 1001, but tranſlated to Canterbury in 1006. It is publiſhed by Mabillon, Sæc. 5. Ben. p. 628. See alſo Malmeſbury, T. 2. de Pontif. Robert of Gloceſter's Chronicle in verſe, publiſhed by Mr. Hearne. Thomas Rudburn, Hiſtoria Major Wintonienſis, publiſhed by Wharton, T. 1. p. 200. Lord Clarendon, and Sam. Gale, On the Antiquities of Wincheſter, and Pinius the Bollandiſt, T. 1. Julii, ad diem 2. p. 321. Alſo S. Swithuni vita & miracula per Lamfridum monachum Winton. MSS. in Bibl. Regia Londini, xv. c. vii. 1.

JULY XVI.

St. EUSTATHIUS, Patriarch of Antioch, C.

From St. Athanaſius, Sozomen, Theodoret, l. 1. hiſt. c. 6. St. Jerom in Catal. c. 85. See Tillem. T. 7. p. 21. Ceillier, T. 4. and the Bollandiſts, Boſch in his life, T. 4. Jul. p. 130. and Solier in Hiſt. Chron. Patr. Antioch. ante T. 4. Jul. p. 35.

A. D. 338.

ST. EUSTATHIUS was a native of Sida in Pamphylia, and with heroic conſtancy confeſſed the faith of Chriſt before the pagan perſecutors, as St. Athanaſius aſſures us, (1) though it does not appear whether this happened under Diocleſian or Licinius. He was learned, eloquent, and eminently endowed with all virtue, eſpecially an ardent zeal for the purity of our holy faith. Being made biſhop of Beræa in Syria he began in that obſcure ſee to be highly conſidered in the church, inſomuch that St. Alexander of Alexandria wrote to him in particular againſt Arius and his impious writings, in 323. St. Philogonius, biſhop of Antioch, a prelate illuſtrious for his confeſſion of the faith in the perſecution of Licinius, died in 323. One Paulinus ſucceeded him, but ſeems a man not equal to the functions of that high ſtation: for during the ſhort time he governed that church tares began to grow up among the good ſeed. To root theſe out, when that dignity became again vacant in 324, the zeal and abilities of St. Euſtathius were called for, and he was accordingly tranſlated to this ſee, in dignity the next to Alexandria, and the third in the world. He vigorouſly oppoſed the motion, but was compelled to acquieſce. Indeed tranſlations of biſhops, if made without cogent reaſons of neceſſity, become, to many, dangerous temptations of ambition and avarice, and open a door to thoſe fatal vices into the ſanctuary. To put a bar to this evil, St. Euſtathius, in the ſame year, aſſiſting at the general council of

(1) Hiſt. Arian. ad Monachos, p. 346.

Nice, zealouſly concurred with his fellow biſhops to forbid for the time to come all removals of biſhops from one ſee to another. (2) The new patriarch diſtinguiſhed himſelf in that venerable aſſembly by his zeal againſt Arianiſm. Soon after his return to Antioch, he held a council there to unite his church which he found divided by factions. He was very ſtrict and ſevere in examining into the characters of thoſe whom he admitted into the clergy, and he conſtantly rejected all thoſe whoſe principles, faith or manners appeared ſuſpected: among whom were ſeveral who became afterward ringleaders of Arianiſm. Amidſt his external employs for the ſervice of others, he did not forget that charity muſt always begin at home, and he laboured in the firſt place to ſanctify his own ſoul. But after watering his own garden he did not confine the ſtream there, but let it flow abroad to enrich the neighbouring ſoil, and to diſpenſe plenty and fruitfulneſs all around. He ſent into other dioceſſes that were ſubject to his patriarchate, men, capable of inſtructing and encouraging the faithful. Euſebius, archbiſhop of Cæſarea in Paleſtine (which church was, in ſome meaſure, ſubject to Antioch), favoured the new hereſy, in ſuch a manner as to alarm the zeal of our ſaint. (*a*) This raiſed a violent ſtorm againſt him.

(2) Conc. Nicæn. Can. 15.

(*a*) That prelate had been educated at Cæſarea, where he ſtudied with St. Pamphilus the martyr, whoſe name he afterward added to his own. He ſuffered impriſonment with him for the faith about the year 309, but recovered his liberty without undergoing any ſeverer trial, and was choſen archbiſhop of Cæſarea in 314. When Arius, in 320, retired from Alexandria into Paleſtine, having been depoſed from the prieſthood by St. Alexander the year before, Euſebius of Cæſarea and ſome other biſhops were impoſed upon by him, and received him favourably. Hereupon Arius wrote to Euſebius of Nicomedia, whom he calls brother to the other Euſebius of Cæſarea. Euſebius of Nicomedia was at that time of an advanced age, and had great intereſt with Conſtantine, who after the defeat of Licinius kept his court ſome time at Nicomedia as other emperors had done before him ſince Diocleſian had begun to reſide in the Eaſt. This prelate was crafty and ambitious: his removal, procured by his intrigues,

Euſebius of Nicomedia laid a deep plot with his Arian friends to remove St. Euſtathius from Antioch, who had attacked Euſebius of Cæſarea, and accuſed

trigues, from his firſt ſee of Berytus to Nicomedia ſeems to have given occaſion to the canon of the Nicene council by which ſuch tranſlations were forbid. Notwithſtanding which, in defiance of ſo ſacred a law, he afterwards procured himſelf to be again tranſlated to the ſee of Conſtantinople in 338, in the beginning of the reign of Conſtantius. The council of Sardica in 347, confirmed the above mentioned Nicene canon under pain of the parties being deprived even of lay-communion at their death; but this arch-heretic died in 342. He openly defended not only the perſon, but alſo the errors of Arius: ſubſcribed the definitions of the Nicene council for fear of baniſhment; but three months after, being the author of new tumults, he was baniſhed by Conſtantine and after three years recalled, upon giving a confeſſion of faith in which he declared himſelf penitent and profeſſed that he adhered to the Nicene faith, as Theodoret relates. By this act of diſſimulation he impoſed upon the emperor, but he continued by every baſe art to ſupport his hereſy, and endeavoured to ſubvert the truth. Euſebius of Cæſarea held that ſee from 314, till his death in 339. He was always cloſely linked with the ringleaders of the hereſy. Nevertheleſs, the learned Henry Valois, in his Prolegomena to his tranſlation of this author's *Eccleſiaſtical Hiſtory*, pretends to excuſe him from its errors, though he often boggled at the word Conſubſtantial. He certainly was ſo far impoſed upon by Arius, as to believe that heretic admitted the eternity of the Divine Word; and in his writings many paſſages occur which prove the divinity, and, as to the ſenſe, the conſubſtantiality of the Son, whatever difficulties he formed as to the word. On which account Ceillier and many others affect to ſpeak favourably, or at leaſt tenderly of Euſebius in this reſpect, and are willing to believe that he did not at leaſt conſtantly adhere to that capital error. Yet it appears very difficult entirely to clear him from it, though he may ſeem to have attempted to ſteer a courſe between the tradition of the church and the novelties of his friends. See Baronius ad an. 380, Witaſſe, Nat. Alexander, and the late Treatiſe in folio, againſt the Arian hereſy, compiled by a Mauriſt Benedictin monk. Photius in a certain work given us by Montfaucon (*in Bibl. Coisliana*, p. 348.) roundly charges Euſebius with Arianiſm and Origeniſm.

Euſebius whoſe conduct was ſo unconſtant and equivocal, ſhines to moſt advantage in his works, eſpecially thoſe which he compoſed in defence of chriſtianity before the Arian conteſt aroſe. The firſt of theſe is his book againſt Hierocles, who under Diocleſian was a perſecuting judge at Nicomedia, and afterward rewarded for his cruelty againſt the Chriſtians with the government of Egypt. In a book he wrote he made Apollonius Tyanæus ſuperior to Chriſt. But Euſebius demonſtrates the hiſtory of this magician, written by Philoſtratus

him of altering the Nicene creed. Hereupon, Euſebius of Nicomedia, pretending a great deſire to ſee the city of Jeruſalem, ſet out in great ſtate, taking

loſtratus when he taught rhetoric at Rome, one hundred years after the death of that magician, to be falſe and contradictory in moſt of its points, doubtful in others, and trifling in all. About the time he was made biſhop, he conceived a deſign of two works, which ſhewed as much the greatneſs of his genius, as the execution did the extent of his knowledge. The firſt of theſe he called *The Preparation*, the other *The Demonſtration of the Goſpel*. In the firſt he, with great erudition, confutes idolatry, in fifteen books: ſhewing that the Greeks borrowed the ſciences, and many of their gods, from the Egyptians, whoſe true hiſtory agrees with that of Moſes, but the fictions of their theology are monſtrous, impious, and condemned by their own learned men: that their oracles, which were only a chain of impoſtures and frauds, or the reſponſes of devils, never attained to any infallible knowledge of contingencies, and were ſilenced by a power which they acknowledged ſuperior. He alſo ſhews the Unity of God, and the truth of his revealed religion as ancient as the world. In his *Demonſtration of the Goſpel*, in ten books, he ſhews that the Jewiſh law in every point, clearly points out Chriſt and the goſpel. Theſe books of *Evangelical Preparation* and *Demonſtration* furniſh more proofs, teſtimonies and arguments for the truth of the chriſtian religion than any other work of the ancients on that ſubject.

Euſebius's two books againſt Marcellus of Ancyra, and three *On Eccleſiaſtical Theology* are a confutation of Sabellianiſm. His *Topography* or alphabetical Explication of the places mentioned in the Old Teſtament, is moſt exact and uſeful. It was tranſlated into Latin, and augmented by St. Jerom. Euſebius's uſeful Comments on the Pſalms were publiſhed by Montfaucon (*Collect. Nova* Script. Græc. Paris 1706). His fourteen diſcourſes or *Opuſcula* publiſhed by F. Sirmond, (Op. Sirmond, T. 1.) are eſteemed genuine, though not mentioned by the ancients. His diſcourſe *On the Dedication of the Church at Tyre*, rebuilt after the perſecution, in 315, contains a curious deſcription of that ceremony and of the ſtructure. By his letter to his church of Cæſarea after the concluſion of the council of Nice he recommended to his flock the definitions and creed of that aſſembly. His panegyric of Conſtantine was delivered at Conſtantinople in preſence of that prince, who then celebrated the thirtieth year of his reign by public games. The praiſes are chiefly drawn from the deſtruction of idolatry: but ſtudy reigns in this compoſition more than nature, and renders the diſcourſe tedious, though the author took ſome pains to poliſh the ſtyle. His four books of the life of Conſtantine were wrote in 338, the year after that emperor's death. The ſtyle is diffuſive, and the more diſagreeable by being more laboured. Photius reproaches the author for

with him his confident, Theognis of Nice. At Jeruſalem they met Euſebius of Cæſarea, Patrophilus of Scythopolis, Aëtius of Lydda, Theodotus of Laodicea, and ſeveral others, all of the Arian faction; who returned with them to Antioch. There they aſſembled together as in a Synod in 331, and a debauched woman whom the Arians had ſuborned, coming in, ſhewed a child which ſhe ſuckled, at her breaſt, and declared that ſhe had it by Euſtathius. The ſaint proteſted his innocence, and alleged that the apoſtle forbids a prieſt to be condemned unleſs convicted by two or more witneſſes. This woman before her death, after a long illneſs, called in a great number of the clergy, and publicly declared to them the innocence of the holy biſhop, and confeſſed that the Arians had

diſſembling or ſuppreſſing the chief circumſtances relating to Arius, and his condemnation in the council of Nice.

The Chronicle of Euſebius was a work of immenſe labour, in two parts; the firſt, called his *Chronology*, contained the diſtinct ſucceſſions of the kings and rulers of the principal nations from the beginning of the world: the ſecond part, called the *Chronicle or the Ruk of Times*, may be called a table of the firſt, and unites all the particular chronologies of different nations in one. This ſecond part was tranſlated into Latin, and augmented by St. Jerom. The firſt part was loſt when Joſeph Scaliger gathered the ſcattered fragments from George Syncellus, Cedrenus, and the Alexandrian Chronicle: but Scaliger ought to have pointed out his ſources, and has inſerted many things which certainly belong not to Euſebius.

Our author's name has been rendered moſt famous by his ten books of church Hiſtory which he brings down to the defeat of Licinius in 323, when he firſt wrote it, though he reviſed it again in 326. He collected the acts of the Martyrs of Paleſtine, an abſtract of which he added to the eighth book of his hiſtory. Rufinus elegantly tranſlated this work into Latin, reduced to nine books, to which he added two others wherein he brings down his hiſtory to the death of Theodoſius. Euſebius copied very much Julius Africanus in his chronicle; and in his hiſtory, St. Hegeſippus (who had compiled a hiſtory from Chriſt to 170) and others. This invaluable work is not exempt from ſome miſtakes, and capital omiſſions: nor was the author much acquainted with the affairs of the Weſtern church. See Ceillier, T. 4. p. 258, &c. Chriſtophorſon, biſhop of Chicheſter, elegantly tranſlated this hiſtory into Latin, but changed the manner of dividing the chapters. The tranſlation of the learned Henry Valeſius is moſt accurate. Euſebius was one of the moſt learned prelates of antiquity, and a man of univerſal reading. But he did not much ſtudy to poliſh his diſcourſes, which is the common fault of thoſe that make learning and knowledge their chief buſineſs.

given her money for this action, pretending that no perjury was implied in her oath, upon the frivolous and fooliſh plea that ſhe had the child by a braſier of the city called Euſtathius. (3) The Arians accuſed him alſo of Sabellianiſm, as Socrates and others teſtify: this being their general charge and ſlander againſt all who profeſſed the orthodox faith.

The catholic biſhops who were preſent with Euſtathius, cried out loudly againſt the injuſtice of theſe proceedings, but could not be heard, and the Arians pronounced a ſentence of depoſition againſt the ſaint; and Euſebius of Nicomedia, and Theognis haſtened to inform the emperor Conſtantine of theſe proceedings. The Arian biſhops invited Euſebius of Cæſarea to exchange his ſee for the patriarchal chair of Antioch, but he alleged the prohibition of the canons: and the emperor Conſtantine commended his modeſty by a letter which Euſebius has inſerted in his life of that prince. (4) We ſhould have been more edified with his humility had this circumſtance been only recorded by others. (5) This happened, not in 340, as Baronius and Petavius imagine, but in 330 or 331, as is manifeſt not only from the teſtimony of Socrates, Sozomen, Theodoret and Philoſtorgius, but alſo from ſeveral circumſtances of the affair. (6) The people of Antioch raiſed a great ſedition on this occaſion, but the emperor Conſtantine, being prepoſſeſſed by the ſlanders of the two biſhops, ordered St. Euſtathius to repair to Conſtantinople and thence ſent him into baniſhment. The holy paſtor aſſembled the people before his departure from Antioch, and exhorted them to remain ſteadfaſt in the true doctrine; which exhortations were of great weight in preſerving many in the catholic faith. St. Euſtathius was baniſhed with ſeveral prieſts and deacons firſt into Thrace, as St. Jerom and St. Chryſoſtom teſtify, and from thence into Illyricum, as Theodoret adds. Socrates and Sozomen con-

(3) Theodoret, l. 1. c. 20, 21. S. Hier. l. 3. in Rufin. &c. (4) Euſ. l. 4. de Vit. Conſtant. c. 61. p. 518. (5) Sozom. l. 2. c. 19. p. 469. (6) See Tillemont, Ceillier, Cave Hiſt. Liter. p. 187. T. 1. and Solier the Bollandiſt, Hiſt. Patr. Ant. c. 24. p. 36.

found him with a prieſt of Conſtantinople of the ſame name, when they tell us he was recalled by Jovian, and ſurvived till the year 370. For St. Euſtathius died thirty years before St. Meletius was advanced to the ſee of Antioch in 360, as Theodoret teſtifies. Nor was he mentioned in the council of Sardica, or in any of the diſputes that followed: and our beſt critics and hiſtorians conclude him to have been dead in 337. Philippi, in Macedon, which, in the diviſion of the empire into dioceſſes, was compriſed in that of Illyricum, was the place of his death, (7) but his body was interred at Trajanopolis in Thrace, from which city Calandion, one of his ſucceſſors, cauſed it to be tranſlated to Antioch about the year 482, as Theodorus Lector informs us. (*b*)

(7) Theodoret, l. 1. c. 20. Theodorus Lector, l. 2. c. 1. p. 547. Theophanes, p. 114. See Tillem. note 4. p. 653.

(*b*) St. Jerom (ep. 126. p. 38.) calls St. Euſtathius a loud ſounding trumpet, and ſays he was the firſt who employed his pen againſt the Arians. The ſame father admires the extent of his knowledge, ſaying that it was conſummate both in ſacred and profane learning. (ep. 84. p. 327.) His juſt praiſes are ſet forth by St. Chryſoſtom in an entire panegyric; and Sozomen aſſures us (l. 1. c. 2.) that he was univerſally admired both for the ſanctity of his life, and the eloquence of his diſcourſes. The elegant works which he compoſed againſt the Arians were famous in the fifth century, but have not reached us. But we have ſtill his Treatiſe on the Pythoniſſa, or Witch of Endor, publiſhed by Leo Allatius with a curious diſſertation, and reprinted in the eighth tome of the *Critici Sacri*. In it the author undertakes to prove againſt Origen, that this witch neither did, nor could call up the ſoul of Samuel, but only a ſpectre or devil repreſenting Samuel, in order to deceive Saul. He clearly teaches that before the coming of Chriſt the ſouls of the juſt reſted in Abraham's boſom; and that none could enter heaven before Chriſt had opened it: but that Chriſtians enjoy an advantage above the patriarchs and prophets, in being united with Chriſt immediately after their death if they have lived well. This treatiſe is well writ, and juſtifies the commendations which the ancients give to this great prelate and eloquent orator. Sozomen juſtly calls his writings admirable as well for the purity of his ſtyle, as for the ſublimity of thought, the beauty of the expreſſion, or the curious choice of the matter. Nothing more enhances his virtue than the invincible conſtancy and patience with which he ſuffered the moſt reproachful accuſation with which his enemies charged him, and the unjuſt depoſition and baniſhment which were inflicted on him.

St. Euſtathius bore his exile with patience and perfect ſubmiſſion, and was under its diſgraces and hardſhips greater and more glorious than whilſt his zeal and other virtues ſhone with the brighteſt luſtre on the patriarchal throne. We may pleaſe ourſelves in thoſe actions in which we ſeem to be ſomething; into which however ſelf-love under a thouſand forms eaſily inſinuates itſelf. But the maxims of our Divine Redeemer teach us that no circumſtances are ſo happy for the exerciſe of the moſt heroic virtue as humiliations and diſtreſſes when ſent by Providence. Theſe put our love to the teſt, apply the remedy to the very root of our ſpiritual diſorders, employ the moſt perfect virtues of meekneſs, forgiveneſs and patience, and call forth our reſignation, humility, and reliance on Providence: in theſe trials we learn moſt perfectly to die to our paſſions, to know ourſelves, to feel our own nothingneſs and miſeries, and with St. Paul to take pleaſure in our infirmities. Here all virtue is more pure and perfect. A Chriſtian ſuffering, with patience and joy, bears in ſpirit the neareſt reſemblance to his crucified Maſter, and enters deepeſt into his moſt perfect ſentiments of humility, meekneſs and love: for Jeſus on his croſs is the model by which his diſciples are bound to form themſelves, which they no where can do with greater advantage than when they are in a like ſtate of deſolation and ſuffering.

On the same Day.

St. Elier or Helier, Hermit, M. In the iſle of Jerſey and on the coaſts of Normandy, the name of this ſervant of God has been in ſingular veneration from the time of his happy death. He was converted to the faith by St. Marcou an holy abbot in Armorica, and being inflamed with an ardent deſire of ſerving God in the practice of perfect virtue, retired into the iſle of Jerſey, and chooſing for his abode a cave on the ſummit of a rock of difficult acceſs, there led an eremitical life in rigorous faſting and aſſiduous prayer. In this lonely retreat, he was murdered by robbers or infidel barbarians. The chief town in the iſland, which is

ſituate ſeven leagues from Cotentin, bears his name. The dean of the iſland is ſtill invited to all dioceſan ſynods of Coutances, the iſland having been formerly ſubject to the ſpiritual juriſdiction of that ſee. See the new martyrology of Evreux; Piganiol, *Deſcrip. de la France*, T. 9. p. 557. The acts of S. Helier in the Bollandiſts, 16 Julii, and of S. Marcou 1 Maii. Alſo Trigan, *Hiſt. de Normandie*, l. 3. p. 91. l. 4. p. 124. The breviaries of Coutances, and Rennes, and that of the Ciſtercian abbey of Beaubec, in the dioceſs of Rouen, which is poſſeſſed of his relicks.

JULY XVII.

St. ALEXIUS, C.

From Joſeph the Younger, in a poem of the ninth age, divided into odes, an anonymous writer of his life in the tenth century noted by the Bollandiſts, a homily of St. Adalbert, biſhop of Prague and martyr of the ſame age, and from other monuments free from later interpolations: on all which ſee Pinius the Bollandiſt, T. 4. Julii, p. 239. who confutes at large the groundleſs and inconſiſtent ſurmiſes of Baillet. Above all ſee Nerinio abbot of the Hieronymites at Rome, who has fully vindicated the memory of St. Alexius in his diſſertation De templo & cœnobio SS. Bonifacii & Alexii, in 4to. Romæ 1752. On his Chaldaic Acts, ſee Joſ. Aſſemani ad 17. Martii, in Calend. Univ. T. 6. p. 187, 189; and Bibl. Orient. T. 1. p. 401.

In the fifth Century.

ST. ALEXIUS or ALEXIS is a perfect model of the moſt generous contempt of the world. He was the only ſon of a rich ſenator of Rome, born and educated in that capital, in the fifth century. From the charitable example of his pious parents, he learned from his tenders years, that the riches which are given away to the poor, remain with us for ever; and that almſdeeds are a treaſure transferred to heaven, with the intereſt of an immenſe reward. And whilſt yet a child, not content to give all he could, he left nothing unattempted to compaſs or ſolicit the relief of all whom he ſaw in diſtreſs. But the manner in which he dealt about his liberal alms, was ſtill a greater proof

of the noble ſentiments of virtue with which his ſoul was fired: for by this he ſhewed that he thought himſelf moſt obliged to thoſe who received his charity, and regarded them as his greateſt benefactors. The more he enlarged his views of eternity, and raiſed his thoughts and deſires to the bright ſcene of immortal bliſs, the more did he daily deſpiſe all earthly toys. For when once the ſoul is thus upon the wing, and ſoars upwards, how does the glory of this world leſſen in her eye? and how does ſhe contemn the empty pagentry of all that worldings call great?

Fearing leſt the faſcination, or at leaſt the diſtraction of temporal honours might at length divide or draw his heart too much from thoſe only noble and great objects, he entertained thoughts of renouncing the advantages of his birth, and retiring from the more dangerous part of the world. Having, in compliance with the will of his parents, married a rich and virtuous lady, he on the very day of the nuptials, making uſe of the liberty which the laws of God and his church give a perſon before the marriage be conſummated, of preferring a more perfect ſtate, ſecretly withdrew, in order to break all the ties which held him in the world. In diſguiſe he travelled into a diſtant country, embraced extreme poverty, and reſided in a hut adjoining to a church dedicated to the Mother of God. Being after ſome time there diſcovered to be a ſtranger of diſtinction, he returned home, and being received as a poor pilgrim, lived ſome time unknown in his father's houſe, bearing the contumely and ill treatment of the ſervants with invincible patience and ſilence. A little before he died, he by a letter diſcovered himſelf to his parents. He flouriſhed in the reign of the emperor Honorius, Innocent the firſt being biſhop of Rome: and is honoured in the calendars of the Latins, Greeks, Syrians, Maronites and Armenians. His interment was celebrated with the greateſt pomp by the whole city of Rome, on the Aventin hill. His body was found there in 1216, in the antient church of St. Boniface, whilſt Honorius III. ſat in St. Peter's chair, and at this

day is the moſt precious treaſure of a ſumptuous church on the ſame ſpot, which bears his name, jointly with that of St. Boniface, gives title to a cardinal, and is in the hands of the Hieronymites.

The extraordinary paths in which the Holy Ghoſt is pleaſed ſometimes to conduct certain privileged ſouls are rather to be admired than imitated. If it coſt them ſo much to ſeek humiliations, how diligently ought we to make a good uſe of thoſe at leaſt which providence ſends us? It is only by humbling ourſelves on all occaſions that we can walk in the path of true humility, and root out of our hearts all ſecret pride. The poiſon of this vice infects all ſtates and conditions: it often lurks undiſcovered in the foldings of the heart even after a man has got the maſtery over all his other paſſions. Pride always remains even for the moſt perfect principally to fight againſt: and unleſs we watch continually againſt it, nothing will remain ſound or untainted in our lives: this vice will creep even into our beſt actions, infect the whole circle of our lives, and become a main ſpring of all the motions of our heart. And what is the height of our misfortune, the deeper its wounds are, the more is the ſoul ſtupified by its venom, and the leſs capable is ſhe of feeling her moſt grievous diſeaſe and ſpiritual death. St. John Climacus writes, (1) that when a young novice was rebuked for his pride, he ſaid, "Pardon me, father, I am not proud." To whom the experienced director replied: "And how could you give me a ſurer proof of your pride than by not ſeeing it yourſelf?"

On the same Day.

SS. Speratus and his companions, commonly called the Scillitan martyrs. When the emperor Severus returned victorious from having vanquiſhed the kings who had taken part with Niger againſt him, he publiſhed his cruel edicts againſt the Chriſtians, in the year of Chriſt 202, the tenth of his reign. But the general laws of the empire againſt foreign religions, and the former edicts of ſeveral emperors againſt the Chriſtians were a ſufficient warrant to many governors to draw the

(1) Gr. 22. p. 548.

ſword againſt them before that time: and we find that the perſecution was very hot in Africa two years before, under the proconſul Saturninus, in the eighth year of Severus, and two hundredth of Chriſt. The firſt who ſuffered at Carthage were twelve perſons, commonly called the Scillitan martyrs, probably becauſe they were of Scillita, a town of the proconſular Africa. They were brought priſoners to Carthage, and on the 16th of July were preſented to the proconſul whilſt he was ſeated on his tribunal. The ſix principal among them were Speratus, Narzalis, and Cittinus, and three women, Donata, Secunda, and Veſtina. The proconſul offered them the emperor's pardon if they would worſhip the gods of the Romans. Speratus anſwered in the name of all: "We have never committed any crime, we have injured no one; ſo far from it, we have always thanked God for the evil treatment we have received; wherefore we declare to you that we worſhip no other God but the true one, who is the lord and maſter of all things; we pray for thoſe who perſecute us unjuſtly, according to the law we have received." The proconſul urged them to ſwear by the emperor's genius. Speratus ſaid: "I know not the genius of the emperor of this world, but I ſerve the God of heaven whom no mortal man hath ever ſeen or can ſee. I never committed any crime puniſhable by the laws of the ſtate. I pay the public duties for whatever I buy, acknowledging the emperor for my temporal lord; but I adore none but my God who is the King of kings, and ſovereign Lord over all the nations in the world. I have been guilty of no crime, and therefore cannot have incurred puniſhment." Hereupon the proconſul ſaid: "Let them be carried to priſon, and put in the wooden ſtocks till to-morrow."

On the day following the proconſul, being ſeated on his tribunal, ordered them all to be brought before him, and ſaid to the women: "Honour our prince, and offer ſacrifice to the gods." Donata replied: "We give to Cæſar the honour that is due to Cæſar; but we adore and offer ſacrifice to God alone." Veſtina ſaid: "I alſo am a Chriſtian." Secunda ſaid: "I alſo believe

in my God, and will continue faithful to him. As for your gods we will neither ſerve nor adore them." The proconſul then ordered them into cuſtody, and having called up the men, he ſaid to Speratus: "Art thou ſtill reſolved to remain a Chriſtian?" Speratus replied: "Yes, I am, be it known to all I am a Chriſtian." All that had been apprehended with him cried out: "We alſo are Chriſtians." The proconſul ſaid: "Will you not then ſo much as deliberate upon the matter, or have any favour ſhewn you?" Speratus replied: "Do what you pleaſe; we die with joy for the ſake of Jeſus Chriſt." The proconſul aſked: "What books are thoſe which you read and have in reverence?" Speratus anſwered: "The four goſpels of our Lord and Saviour Jeſus Chriſt; the epiſtles of the apoſtle St. Paul, and the reſt of the ſcriptures, revealed by God." (*a*) The proconſul ſaid: "I give you three days to repent in." Upon which Speratus made anſwer: "We will never depart from the faith of our Saviour Jeſus Chriſt, therefore take what courſe you think fit." The proconſul ſeeing their conſtancy and reſolution, pronounced ſentence againſt them in theſe terms: "Speratus, Narzalis, Cittinus, Veturius, Felix, Acyllinus, Lætantius, Januaria, Generoſa, Veſtina, Donata and Secunda, having acknowledged themſelves Chriſtians, and having refuſed to pay due honour and reſpect to the emperor, I condemn them to be beheaded." This ſentence being read, Speratus and all thoſe who were with him, ſaid: "We give God thanks for vouchſafing to receive us this day, as martyrs in heaven, for confeſſing his name." Having ſaid this, they were led to the place of execution, where they all fell on their knees, and once more gave thanks to Jeſus Chriſt. Whilſt they continued in prayer their heads were ſtruck off. The faithful who tranſcribed their acts out of the

(*a*) *Qui ſunt libri quos adoratis, legentes? Speratus reſpondit: Quatuor evangelia Domini noſtri Jeſu Chriſti, et epiſtolas S. Pauli apoſtoli, et omnem divinitùs inſpiratam ſcripturam.* Acta apud Ruinart, p. 78. & Baron. ad an. 202.

public regiſters, add (*b*): "The martyrs of Chriſt finiſhed their conflict in the month of July, and they intercede for us to our Lord Jeſus Chriſt, to whom be given honour and glory with the Father and the Holy Ghoſt through all ages."

Tertullian (*c*) ſoon after their martyrdom addreſſed

(*b*) *Conſummati ſunt Chriſti martyres menſe Julio, et intercedunt pro nobis ad Dominum noſtrum Jeſum Chriſtum, cui honor et gloria cum Patre et Spiritu Sancto in ſæcula ſæculorum.* Acta apud Baronium ad an. 202.

(*c*) *Quintus Septimius Florens Tertullianus* is commonly known by the laſt name. His father was a centurion in the proconſular troops of Africa, and he was born at Carthage about the year 160. He confeſſes that before his converſion to the Chriſtian faith, he in his merry fits, pointed his keeneſt ſatire againſt it, (Apol. c. 18.) had been an adulterer (De Reſur. c. 59), had taken a cruel pleaſure in the bloody entertainments of the amphitheatre (De Spectac. c. 19.), attained to a diſtinguiſhing *eminency in vice* (De Pœnit. c. 4. *Ego præſtantiam in delictis meam agnoſco*), and was an accompliſhed ſinner in all reſpects (ib. c. 12. *Peccator omnium notarum cum ſim*); yet having his head marvellouſly well turned for ſcience, he applied himſelf from his cradle to the ſtudy of every branch of good literature, poetry, philoſophy, geometry, phyſic and oratory: he dived into the principles of each ſect, and both into the fabulous, and into the real or hiſtorical part of mythology. His comprehenſive genius led him through the whole circle of profane ſciences: above the reſt, as Euſebius tells us, he was profoundly verſed in the Roman laws. He had a ſurpriſing vivacity and keenneſs of wit, and an uncommon ſtock of natural fire which rendered him exceeding hot and impatient, as himſelf complains (l. de Patient. in init.). His other paſſions he reſtrained after his converſion to Chriſtianity: but this vehemence of temper he ſeems never to have ſufficiently checked. The motives which engaged him to embrace the goſpel ſeem thoſe upon which he moſt triumphantly inſiſts in his works; as the antiquity of the Moſaic writings, the mighty works and wiſdom of the divine law-giver, the continued chain of prophecy and wonders conducting the attentive enquirer to Chriſt, the evidence of the miracles of Chriſt and his apoſtles, the excellency of the law of the goſpel, and its amazing influence upon the lives of men; the power which every Chriſtian then exerciſed over evil ſpirits, and the teſtimony of the very devils themſelves whom the infidels worſhipped for gods, and who turned preachers of Chriſt, howling, and confeſſing themſelves devils in the preſence of their own votaries (Apol. c. 19, 20, 23, &c. &c.) alſo the conſtancy and patience of the martyrs (l. ad Scapul. c. ult.) &c.

Being by his lively and comprehenſive genius excellently formed for controverſy, he immediately ſet himſelf to write in defence of religion, which was then attacked by the Heathens and Jews on one ſide, and

on

his excellent apologetic diſcourſe for the Chriſtian religion to the governors of the provinces; but without ſucceſs. He teſtifies (1) that Saturninus who firſt drew

(1) Tert. l. ad Scapul. c. 3.

on the other corrupted by heretics. He ſucceſsfully employed his pen againſt all theſe enemies to truth, and firſt againſt the Pagans. The perſecution which began to rage, gave occaſion to his *Apologetic*, which is not only his maſter-piece, but indiſputably one of the beſt among all the works of Chriſtian antiquity. This piece was not addreſſed to the Roman ſenate, as Baronius and ſeveral others thought, but to the proconſul, and other magiſtrates of Africa, and perhaps to all the governors of provinces, and magiſtrates of the empire, among whom he might alſo compriſe the Roman ſenators; for the title of *preſidents* only agreed to theſe provincial governors, and he names the proconſul (ch. 45): ſpeaks of Rome as at a diſtance (c. 9, 21, 24, 35, 45): ſays they practiſed at home (at Carthage) the bloody religious rites of the Scythians (c. 9), and by thoſe words, *in ipſo fere vertice civitatis præſidentes*, he ſeems to mean the *Byrſa* of Carthage; certainly not Rome, which he always calls *Urbs*, not *civitas*.

In the firſt part of this work, he clears Chriſtians from the calumnies of inceſt and murder thrown upon them, and demonſtrates the injuſtice of puniſhing them merely for a name, and expoſes the abſurdity of Trajan's order commanding them to be puniſhed if impeached, yet not to be ſought after. He mentions that Tiberius, and, after his miraculous victory, Marcus Aurelius, were favourable to the Chriſtian religion. He then proceeds to confute idolatry; aſks, if Bacchus was made a god for planting vines, why did not Lucullus attain to the ſame honour, becauſe he firſt brought cherry-trees from Pontus to Rome? Why Ariſtides the juſt, Socrates, Crœſus, Demoſthenes, and ſo many others who had been moſt eminent, were not admitted to ſhare divine honours with Jupiter, Venus, *&c.*? He explains the chief articles of our faith, and ſpeaking of the origin and falſe worſhip of the demons he inſerts the moſt daring challenge, which St. Cyprian (ep. ad Demetrianum), Lactantius (De Juſt. l. 5. c. 21.) and other primitive fathers, repeat with the ſame aſſurance: "Let a demoniac be brought into court," ſays Tertullian, "and the evil ſpirit that poſſeſſes him be commanded by any Chriſtian to declare what he is, he ſhall confeſs himſelf as truly to be a devil, as he did falſely before declare himſelf a god. In like manner, let them bring any of thoſe who are thought to be inſpired by ſome god, as Æſculapius, *&c.*... If all theſe do not declare themſelves in court to be devils, not daring to lie to a Chriſtian, do you inſtantly put that raſh Chriſtian to death."

The apologiſt mentions the ſubmiſſion of Chriſtians to the emperors, their love of their enemies, and their mutual charity, horror of all vice, and conſtancy in ſuffering death and all manner of torments for the ſake of virtue. The heathens called them in deriſion *Sarmentitians* and

the ſword againſt the Chriſtians in Africa, ſoon after loſt his eyes. As to the emperor Severus, after carrying on the perſecution ten years, whilſt he was making

and *Semaxians*, becauſe they were faſtened to trunks of trees, and ſtuck about with faggots to be ſet on fire. But Tertullian anſwers them: "Thus dreſſed about with fire, we are in our moſt illuſtrious apparel. Theſe are our triumphal robes embroidered with palm-branches in token of victory (ſuch the Roman generals wore in their ſolemn triumphs), and mounted upon the pile we look upon ourſelves as in our triumphal chariot.... Who ever looked well into our religion but he came over to it? and who ever came over to it, but was ready to ſuffer for it?... We thank you for condemning us, becauſe there is ſuch a bleſſed diſcord between the divine and human judgment, that when you condemn us upon earth, God abſolveth us in heaven."

Tertullian wrote, about the ſame time, his two books *Againſt the Gentiles*, in the firſt confuting their ſlanders, in the ſecond attacking their falſe gods. An accidental diſputation of a Chriſtian with a Jewiſh proſelyte engaged him to ſhew the triumph of the faith over that obſtinate race who ſeemed deaf to all arguments. His book *Againſt the Jews* is juſt, ſolid and well ſupported, a model of theological controverſy, which wants but a little clearneſs of diction to be a very finiſhed piece. Hermogenes, a Stoic philoſopher, and a Chriſtian, broached a new hereſy in Africa, teaching matter to be eternal. Tertullian ſhews it to have been created by God with the world, and unravels the ſophiſtry of that hereſiarch in his book *Againſt Hermogenes*. That *Againſt the Valentinians* is rather a ſatire and raillery, than a ſerious confutation of the extravagant ſentiments of thoſe heretics. His excellent book *Of Preſcription againſt Heretics* was certainly written before his fall: for in it he lays great ſtreſs on his communion with all the apoſtolic churches, eſpecially that of Rome, and confutes by general principles all hereſies that can ariſe.

His deſign in this little treatiſe is, to ſhew that the appeal to ſcripture is very unjuſt in heretics, who have no claim or title to the ſcriptures. Theſe were carefully committed in truſt by the apoſtles to their ſucceſſors, and he proves, that to whom the ſcriptures were entruſted, to them alſo was committed the interpretation of ſcripture. He premiſes that hereſies are the very peſt and deſtruction of faith, but no juſt cauſe of ſcandal or wonder, any more than fevers which conſume the human body: for they were predicted by Chriſt, and the neceſſary conſequence of criminal paſſions. He ſays, as if it had been to anticipate or remove the offence which he afterward gave by his fall: "What if a biſhop, a deacon, a widow, a virgin, a teacher, or even a martyr ſhall fall from the faith?... Do we judge of the faith by the perſons, or of perſons by their faith? No man is wiſe who holds not the faith." (c. 3.) He ſays: "We have no need of a nice enquiry after we have found Chriſt, or of any curious ſearch after we have learned the goſpel. If we believe we deſire nothing farther than to be believers." (c. 7.) He adds, ſome heretics inculcate as a good reaſon

war in Britain, being on his march with his army, his eldeſt ſon Baſſianus, ſurnamed Antoninus Caracalla, who marched after him, ſtopped his horſe, and drew

reaſon for eternal ſcruple and ſearching, that it is written: *Seek and ye ſhall find.* But he takes notice thoſe words only belonged to thoſe Jews who had not yet found Chriſt, and cannot mean, that we muſt for ever ſeek on. But if we are to ſeek, it muſt not be from heretics who are eſtranged from the truth, who have no power to inſtruct, no inclination but to deſtroy, and whoſe very light is darkneſs. Chriſt laid down a rule of faith, about which there can be no cavils, no diſputes but what are raiſed by heretics: and an obſtinate oppoſition to this rule is what conſtitutes an heretic.

He inveighs againſt too curious ſearches in faith, as the ſource of hereſies. Then coming cloſe to the point, he will not have heretics admitted to diſpute about the ſcriptures, to which they have no claim. And in ſuch a ſcriptural diſputation, the victory is precarious and very liable to uncertainty. All then is to be reſolved into what the apoſtles have taught; which apoſtolical tradition is the demonſtration of the truth, and the confutation of all error and heretical innovation. Our perfect agreement, and general conſent and harmony with the apoſtolic churches which live in the unity of the ſame faith, is the moſt convincing proof of the truth, againſt which no juſt objection can poſſibly be formed. (c. 21, 22.) He urges that Marcion, Apelles, Valentinus and Hermogenes were of too modern a date, and proved by their ſeparation and pretended claim of what was ancient, that the church was before them: they ought therefore to ſay, that Chriſt came down again from heaven, and taught again upon earth, before they can commence apoſtles. "But, ſays he, if any of theſe heretics have the confidence to put in their claim to apoſtolic antiquity, let them ſhew us the original of their churches, the order and ſucceſſion of their biſhops, ſo as to aſcend up to an apoſtle," *&c.* He is for having the heretics prove their miſſion by miracles, like the apoſtles. (c. 35.) He writes: "To theſe men the church might thus fitly addreſs herſelf: Who are ye? When, and from whence came ye? What do ye in my paſtures, who are none of mine? By what authority do you, Marcion, break in upon my incloſures? Whence, O Apelles, is your power to remove my land-marks? This field is mine of right, Why then do you at your pleaſure ſow and feed therein? It is my poſſeſſion; I held it in times paſt; I firſt had it in my hands: my title to it is firm and indiſputable, and derived from thoſe perſons whoſe it was, and to whom it properly belonged: I am the heir of the apoſtles; as they provided in their teſtament, as they committed and delivered to my truſt, as they charged and ordered me, ſo I hold." (c. 37.) He takes notice that in the Pagan ſuperſtitions the devil had imitated many ceremonies both of the Jewiſh and Chriſtian religion; and that heretics in like manner were bad copies of the true church. (c. 40.) He appeals to the manners and converſation of the heretics which are vain, earthly, without weight, without diſcipline, in every reſpect ſuitable to the faith they profeſs. (c. 41, 43.) "I am very

his ſword to ſtab him, but was prevented by others. Severus only reproached him for it, but died ſoon after at York, of grief for his ſon's treachery rather than

very much miſtaken," ſays he, "if they are governed by any rules, even of their own making, ſince every one models and adopts the doctrine he has received according to his fancy, as the firſt founder framed them to his, and to ſerve his own turn. The progreſs of every hereſy was formed upon the footſteps of its firſt introducers. And the ſame liberty that was aſſumed by Valentinus and Marcion, was generally made uſe of by their followers. If you ſearch into all ſorts of hereſies, you will find that they differ in many things from the firſt authors of their own ſect. They have few of them any church; but without mother, without ſee, without the faith, they wander up and down like exiled men entirely devoid of houſe and home." (c. 42.)

Among his other works the moſt uſeful is the book *On Penance*, the beſt poliſhed of all his writings: in the firſt part, he treats of repentance at baptiſm: in the ſecond, on that for ſins committed after baptiſm. He teaches here that the church hath power to remit even fornication, which he denied when a Montaniſt. He inſiſts much on the laborious exerciſes of this penance after baptiſm.

A book *On Prayer*, explaining in the firſt part the Lord's Prayer; in the ſecond ſeveral ceremonies often uſed at prayer. An exhortation *to Patience*, in which the motives are diſplayed with great eloquence. An exhortation *to Martyrdom*, than which nothing can be more pathetic.

He wrote a book *On Baptiſm*, proving in the firſt part its obligation and neceſſity; in the ſecond, treating on ſeveral points of diſcipline relating to that ſacrament.

As to his other works, in his firſt book *to his Wife*, written probably before he was prieſt, (ſee Ceillier, p. 375, and 391) he exhorts her not to marry again, if ſhe ſhould ſurvive him; and mentions ſeveral in the church living in perpetual continency. In the ſecond, he allows ſecond marriages lawful, but if the woman be determined to engage a ſecond time in the married ſtate, inſiſts that it is unlawful to marry an infidel. He alleges the impoſſibility of riſing to prayer at night, giving ſuitable alms, viſiting the martyrs, *&c.* with a pagan huſband. "Can you conceal yourſelf from him," ſays he, "when you make the ſign of the croſs upon your bed or your body? ... Will he not know what you receive in ſecret, before you take any food?" that is, the euchariſt (l. 2. c. 5.) He concludes with an amiable deſcription of a chriſtian holy marriage: "The church," ſaith he, "approves the contract, the oblation ratifies it, the bleſſing is the ſeal of it, and the angels carry it to the heavenly Father who confirms it. Two bear together the ſame yoke, and are but one fleſh, and one mind: they pray together, faſt together, mutually exhort each other, go together to the church, and to the table of the Lord. They conceal nothing from each other, viſit the ſick, collect alms without reſtraint,

of the gout, on the 4th of February, in the year 211, having lived 65 years, and reigned 17, and 8 months. His two ſons Antoninus Caracalla and Geta ſucceeded

ſtraint, aſſiſt at the offices of the church without interruption, ſing pſalms and hymns together, and encourage each other to praiſe God."

In his treatiſe *On the Shows*, he repreſents them as occaſions of idolatry, impurity, vanity and other vices, and mentions a woman who going to the theatre, returned back poſſeſſed with a devil: when the exorciſt reproached the evil ſpirit for daring to attack one of the faithful, it boldly anſwered: *I found her in my own houſe.* In his book *On Idolatry*, he determines many caſes of conſcience relating to idolatry, as that it is not lawful to make idols, *&c.* but he ſays, a chriſtian ſervant may attend his maſter to a temple, any friend may aſſiſt at an idolater's marriage, *&c.* In two books *On the Ornaments or Dreſs of Women* he zealouſly recommends modeſty in attire, and condemns their uſe of paint. In that *On veiling Virgins*, he undertakes to prove that young women ought to cover their faces at church, contrary to the cuſtom of his country, where only married women were veiled. In that *On the Teſtimony of the Soul*, he proves that there is only one God from the natural teſtimony of every one's ſoul. In his *Scorpiace*, written againſt the poiſon of the ſcorpions, that is, Gnoſtics, eſpecially a branch of thoſe heretics named Cainites, he proves the neceſſity of martyrdom which they denied. In his *Exhortation to Chaſtity*, he diſſuades a certain widow from a ſecond marriage, which he allows to be lawful, though hardly ſo: and the harſhneſs of his expreſſions ſhew that he then leaned toward Montaniſm.

Tertullian was a prieſt, and continued in the church till the middle of his life, that is, to forty or upwards, when he miſerably fell. Montanus, an eunuch in Phrygia, ſet up for a prophet, and was wonderfully agitated by an evil ſpirit, and pretended to raptures in which he loſt his ſenſes, and ſpoke incoherently, not like St. Quadratus and other true prophets. He was joined by Prisca or Priſcilla and Maximilla, two women of quality, and rich, but of moſt debauched lives. Theſe had the like pretended raptures, and many were deceived by them. Montanus, about the year 171, pretended that he had received the Holy Ghoſt to complete the law of the goſpel, and was called by his followers the Paraclete. Affecting a ſeverity of doctrine, to which his manners did not correſpond, he condemned ſecond marriages, and flight in perſecution, and ordered extraordinary faſts. The Montaniſts ſaid that, beſide the faſt of Lent obſerved by the Catholics, there were other faſts *impoſed by the Divine Spirit.* They kept three Lents in the year, each of two weeks, and upon dry meats, as neceſſary injunctions of the Spirit by the new revelations made to Montanus, which they preferred to the writings of the apoſtles; and they ſaid theſe laws were to be obſerved for ever. (See Tert. de Jejun. c. 15. alſo St. Jerom, ep. 54. ad Marcellam, & in Aggæ c. 1.) which is the reaſon why the Montaniſts, even in the time of Sozomen,

him, but the elder cauſed the latter to be ſtabbed in his mother's boſom, who was ſprinkled with his blood. See the acts of the Scillitan martyrs copied

Sozomen, kept their Antepaſchal faſt confined to two weeks, which the catholics at that time certainly obſerved of forty days. For, as biſhop Hooper (of Lent, p. 65.) remarks, thoſe great faſters would hardly have been left behind, had they not been reſtrained by the pretended inſtitution of the Spirit, to which they punctually kept: and this circumſtance rendered theſe faſts ſuperſtitious. Pepuzium, a town in Phrygia, was the metropolis of theſe heretics, who called it Jeruſalem. The biſhops of Aſia having examined their prophecies and errors, condemned them. It is ſaid, that Montanus and Maximilla going mad hanged themſelves. See Euſebius.

Tertullian's harſh ſevere diſpoſition fell in with this rigidneſs. His vehement temper was for no medium in any thing, and falling firſt by pride, he reſented ſome affronts which he imagined he had received from the clergy of Rome, as St. Jerom teſtifies; and in this paſſion deſerted the church, forgetting the maxims by which he had confuted all hereſies. Solomon's fall did not prejudice his former inſpired writings. Nor does the misfortune of Tertullian deſtroy at leaſt the juſtneſs of the reaſoning in what he had written in defence of the truth, any more than if a man loſt his ſenſes, this unlucky accident could annul what he had formerly done for the advancement of learning.

Tertullian is the moſt ancient of all eccleſiaſtical writers among the Latins. St. Vincent of Lerins, who is far from ſhading the blemiſhes of this great man, ſays, "He was among the Latins what Origen was among the Greeks, that is, the firſt man of his age... Every word ſeems a ſentence, and almoſt every ſentence a new victory. Yet with all theſe advantages he did not continue in the ancient and univerſal faith. His error, as the bleſſed confeſſor Hilary obſerves, has taken away that authority from his writings which they would have otherwiſe deſerved." St. Jerom, in his book againſt Helvidius, when his authority was objected, coolly anſwered, "That he is not of the church," *Eccleſiæ hominem non eſſe.* Yet he ſometimes ſpeaks advantageouſly of his learning. Lactantius calls his ſtyle uncouth, rugged and dark, but admires his depth of ſenſe: and he who breaks the ſhell will not repent his pains for the kernel. Balſac ingeniouſly compares his eloquence to ebony which is bright and pleaſing in its black light. The great maſter of eloquence, St. Cyprian, found ſuch hidden ſtores under his dark language, that he is reported never to have paſſed a day without reading him, and when he called for his book, he uſed to ſay: "Give me my maſter."

We find this once great man, who expreſſed in his Apologetic (cap. 39.) the moſt juſt and fearful apprehenſion of excommunication, which he there called, *The anticipation of the future judgment*, afterwards proud, arrogant, and at open defiance with the cenſures of the church. And this great genius ſeems even to loſe

from the court regiſters by three different Chriſtians, who added ſhort notes, publiſhed by Baronius, ad an. 202, by Ruinart, p. 75, and by Mabillon, T. 3. Ana-

loſe common ſenſe when he writes in favour of his errors and enthuſiaſm, as when upon the authority of the dreams of Priſcilla and Maximilla he ſeriouſly diſputes on the ſhape and colour of a human ſoul, *&c.* He lived to a very advanced age, and leaving the Montaniſts became the author of a new ſect called from him Tertullianiſts, who had a church at Carthage till St. Auſtin's time, when they were all reconciled to the catholic faith. Tertullian died towards the year 245.

The works which he wrote after his fall are, A book *On the Soul*, pretending it to have a human figure, *&c.* Another *On the Fleſh of Chriſt*, proving that he took upon him human fleſh in reality, not in appearance only. One *On the Reſurrection of the Fleſh*, proving that great myſtery. Five books *Againſt Marcion*, who maintained that there were two principles or gods, the one good, the other evil; that the latter was worſhipped by the Jews, and was author of their law: but that the good god ſent Chriſt to deſtroy his works. Againſt this hereſiarch Tertullian proves the unity of God, and the ſanctity of the Old Law and Teſtament. In his book *Againſt Praxeas* he proves excellently the Trinity of Perſons, and uſes the very word Trinity (c. 2.), but he impiouſly condemns Praxeas, becauſe coming from the Eaſt to Rome, he had informed pope Victor of the errors and hypocriſy of Montanus: on which account he ſays, he had baniſhed the Paraclete (Montanus) and crucified the Father. *Paracletum fugavit, Patrem crucifixit.* (c. 1.) For Praxeas puffed up with the title of confeſſor, broached the hereſy of the Patripaſſians, confounding the three Perſons, and pretending that the Father in the Son became man, and was crucified for us. His apology *For the Philoſopher's Cloak*, which he continued to wear rather than the *Toga*, for its conveniency and as an emblem of a ſeverer life, ſeems only writ to diſplay his wit. His apology *To Scapula*, proconſul of Africa in 211, is an exhortation to put a ſtop to the perſecution, alleging that "a chriſtian is no man's enemy, much leſs the emperor's." In his book *On Monogamy* he maintains againſt the Pſychici (ſo he calls the catholics) that ſecond marriages are unlawful, which was one point of his hereſy. One of his arguments is, the duty of a widow always to pray for the ſoul of her deceaſed huſband. (c. 10.)

He writ his book *On Faſts*, to defend the extraordinary faſts commanded by the Montaniſts: but ſhews that certain obligatory faſts were obſerved by the catholics, as that before Eaſter, ſince called Lent, in which they faſted every day till veſpers, or evening-ſervice: that thoſe of Wedneſday and Friday till three o'clock, called ſtations, were devotional. Some added to theſe *Xerophagia*, or the uſe only of dried meats, abſtaining from all vinous and juicy fruits: and ſome confined themſelves to bread and water. The Montaniſts kept three Lents a year, and other faſts always till night, and with the *Xerophagia*.

Tertul-

lect. p. 153, and abridged by Tillemont, T. 3. Ceillier, T. 2. p. 211. Cuper the Bollandiſt, T. 4. Julii, p. 204.

St. MARCELLINA, V. She was eldeſt ſiſter to St. Ambroſe and Satyrus, and after the death of her father, who was prefect of the Gauls, removed to Rome with her pious mother and brothers. She was diſcreet beyond her years, and from her cradle ſought with her whole heart the only thing for which ſhe was created and ſent into the world. Being charged at Rome with the education of her two brothers ſhe inſpired them by words and example with an ardent thirſt of virtue. She taught them that nobleneſs of blood cannot enhance merit, nor make men more illuſtrious unleſs they deſpiſe it, and that learning is an

Tertullian wrote alſo his book *On Chaſtity*, againſt the catholics, becauſe they gave abſolution to penitents who had been guilty of adultery or fornication. For the Montaniſts denied that the church could pardon ſins of impurity, murder, or idolatry. In this book he mentions twice, that on the ſacred chalices was painted the image of the good ſhepherd bringing home the loſt ſheep on his ſhoulders. Scoffing at a decree made by the biſhop of Rome at that time, he writes: "I am informed that they have made a decree, and even a peremptory one; the chief prieſt, that is, the biſhop of biſhops, ſaith: I remit the ſins of adultery and fornication to thoſe who have done penance." (c. 1.) He calls him apoſtolic biſhop, c. 19. and bleſſed pope, c. 13. ib. His book *On the Crown* was written in 235, the firſt year of Maximinus, to defend the action of a chriſtian ſoldier who refuſed to put on his head a garland like the reſt, when he went to receive a donative. Tertullian ſays theſe garlands were reputed ſacred to ſome falſe god or other. He alleges that by tradition alone we practiſe many things, as the ceremonies uſed at baptiſm, yearly oblations (or ſacrifices) for the dead, and for the feſtivals of martyrs, ſtanding at prayer on the Lord's day, and from Eaſter to Whitſuntide, and the ſign of the croſs "which we make," ſays he, "upon our foreheads at every action, and in all our motions, at coming in or going out of doors, in dreſſing or bathing ourſelves; when we are at table or in bed; when we ſit down or light a lamp, or whatever elſe we do." (De Corona, c. 3. and 4.) His book *On Flight*, was writ about the ſame time to pretend to prove againſt the catholics that it is a crime to fly in time of perſecution.

The moſt correct edition of Tertullian's works is that of Rigaltius, even that of Pamelius being ill pointed, and abounding with faults; though Rigaltius's notes on this and ſome other fathers want much amendment.

unpardonable crime and folly if by it a man ſhould deſire to know every thing that is in heaven and earth but himſelf; for with the true knowledge of ourſelves are all our ſtudies to begin and end, if we deſire to render them in any degree advantageous to ourſelves. She kindled in their tender breaſts a vehement deſire, not of the ſhew of virtue, but to become truly virtuous. In her whole conduct all her view was only the glory of God. The better to purſue this great end ſhe reſolved to renounce the world, and on Chriſtmas-day in 352, ſhe put on the religious habit and received the veil from the hands of pope Liberius, in St. Peter's church, in preſence of an incredible multitude of people. The pope in a ſhort diſcourſe, on that occaſion, exhorted her frequently to love only our Lord Jeſus Chriſt, the chaſte ſpouſe of her ſoul, to live in continual abſtinence, mortification, ſilence and prayer, and always to behave herſelf in the church with the utmoſt reſpect and awe. He mentioned to her the page of Alexander the Great, who for fear of diſturbing the ſolemnity of a heatheniſh ſacrifice by ſhaking off his hand a piece of melted wax that was fallen upon it, let it burn him to the bone.

Marcellina in her practice went beyond the moſt perfect leſſons. She faſted every day till evening, and ſometimes paſſed whole days without eating. She never touched any fare but what was of the coarſeſt kinds, and drank only water. She never laid herſelf down to reſt till quite overcome with ſleep. The greateſt part both of the day and night ſhe devoted to prayer, pious reading, and tears of divine love and compunction. St. Ambroſe adviſed her in the decline of her life to moderate her auſterities, but always to redouble her fervour in tears and holy prayer, eſpecially in reciting often the pſalms, the Lord's prayer, and likewiſe the creed which he calls the ſeal of a chriſtian, and the guard of our hearts. She continued at Rome after the death of her mother, living not in a nunnery but in a private houſe with one fervent virgin, the faithful companion of all her holy exerciſes. St. Ambroſe died in 397. She ſurvived

him though it is uncertain how long. Her name is mentioned in the Roman and other martyrologies on the 17th of July. See St. Ambroſe, l. 3. de Virgin. c. 1, 2, 3, 4. T. 2. p. 1741. and Ep. 20. & 22. ed. Ben. and Cuper the Bollandiſt, T. 4. Jul. p. 231.

St. ENNODIUS, Biſhop of Pavia, C. Magnus Felix Ennodius was deſcended of an illuſtrious family, ſettled in Gaul, and was a kinſman to the greateſt lords of his time; as, to Fauſtus, Boëtius, Avienus, Olybrius, &c. He ſeems to call Arles the place of his birth. (1) But he paſſed his firſt years in Italy, and had his education at Milan, under the care of an aunt after whoſe death he took to wife a rich and noble lady. Eloquence and poetry were the favourite ſtudies of his youth, and he had the misfortune to be drawn aſtray into the wide path of the world. But he was ſtruck with remorſe, and liſtening to the voice of divine grace changed his life, and wept bitterly for his paſt diſorders. Out of gratitude to the divine mercy for his call, he entered into orders with the conſent of his wife, who at the ſame time devoted herſelf to God in a ſtate of perpetual continency. Having a particular confidence in the powerful interceſſion of St. Victor, the martyr at Milan, he earneſtly implored through it the grace to lead a holy life, as he informs us. (2)

Being ordained deacon yet young by St. Epiphanius of Pavia, he from that time deſpiſed profane ſtudies to give himſelf up entirely to thoſe that are ſacred. He wrote an apology for pope Symmachus and his council againſt the ſchiſm formed in favour of Laurence. He was pitched upon to make a panegyric upon Theodoric, king of Italy, whom he commends only for his victories and temporal ſucceſs. He wrote the life of St. Epiphanius of Pavia who died in 497, and was ſucceeded by Maximus: likewiſe that of St. Antony of Lerins, who is mentioned in the Roman martyrology on the 26th of December, beſides ſeveral letters and other works both in proſe and verſe.

(1) l. 7. Ep. 8. (2) Euchar.

He assures us that under a violent fever in which he was given over by the physicians, he had recourse to the heavenly physician through the intercession of his patron St. Victor, and that in a moment he found himself restored to perfect health. (3) To perpetuate his gratitude for this benefit, he wrote a work which he called *Eucharisticon* or Thanksgiving, in which he gives a short account of his life, especially of his conversion from the world, and how through the intercession of St. Victor, he obtained the grace for his wife that she freely entered into his views in their making, by joint consent, mutual vows of perpetual continency. After the death of Maximus he was advanced to the episcopal see of Pavia about the year 510, not in 490, as Labbe mistakes, for in his Eucharisticon, he says he was only sixteen years old when Theodoric came into Italy in 489. He governed his church with a zeal and authority worthy a true disciple of St. Epiphanius.

Ennodius was made choice of by pope Hormisdas to endeavour the reunion of the Eastern to the Western church. The emperor Anastasius fomented the division by favouring the Eutychian heresy, by banishing many orthodox prelates, and by protecting schismatical bishops of Constantinople; and in dissembling (the basest character of a prince) he was a second Herod or Tiberius, whose artifices could not leave them even in things where their interest was not concerned. Upon this errand Ennodius made two journies to Constantinople, the first in the year 515, with Fortunatus bishop of Catana, and the second in 517, with Peregrinus bishop of Misenum. The points upon which he was ordered to insist were, that the faith of the council of Chalcedon, and the letters of pope Leo against Nestorius, Eutyches, Dioscorus, and their followers Timothy Elurus and Peter the Fuller should be received; the anathema pronounced against Acacius of Constantinople and Peter of Antioch, subscribed, and that the emperor should recall the bishops whom he had banished for adhering to the orthodox

(3) Ennod. l. 8. Ep. 24. ad Faust.

faith and communion. The emperor, whoſe conduct in all he did, was equivocal, ſent back the legates with a letter, wherein he declared, that he condemned Neſtorius and Eutyches, and received the council of Chalcedon. Other things he promiſed to conclude by embaſſadors whom he would ſend to Rome. But his only aim was to gain time, and even whilſt Ennodius was at Conſtantinople, he condemned to baniſhment four biſhops of Illyricum for the catholic cauſe, namely, Laurence of Lignida, Alcyſon of Nicopolis, Gaianus of Naiſſum and Evangelus of Paulitala. He deferred ſending his embaſſadors till the middle of the next year, and then inſtead of biſhops, as he had promiſed, ſent only two laymen, Theopompus, *Comes Domeſticorum*, or captain of his guards, and Severianus, *Comes Conſiſtorii*, or counſellor of ſtate, and their inſtructions were confined to general proteſtations of labouring for the peace of the church. The pope anſwered, that far from having any need of being intreated on that head, he threw himſelf at the emperor's feet to implore his protection for the peace and welfare of God's church.

Ennodius's ſecond legation into the Eaſt proved as unſucceſsful as the former. For Anaſtaſius rejected the formulary which the pope had drawn up for the union, and endeavoured to bribe the legates with money. But finding them proof againſt all temptations, he cauſed them to be ſent out of his palace through a back door, and put on board a ſhip with two prefects, and ſeveral Magiſterians, (*a*) who had orders not to ſuffer them to enter into any city. Notwithſtanding this, the legates found an opportunity of diſperſing their proteſtations in all cities; but the biſhops who received them, from the dread they were under of being accuſed, ſent them all to Conſtantinople. Upon this, Anaſtaſius being very much exaſpe-

(*a*) *Magiſteriani* were officers under the *Magiſter Officiorum* who held one of the firſt dignities in the imperial court, and had a ſuperintendency over the Palatines, inferior officers of the court, the ſchools or academies of the court, and certain governors. See Du Cange, Gloſſar.

rated, dismissed about 200 bishops who were already come to a council which was to have been held at Heraclea to compose the distracted state of the Oriental church. Such was the conclusion of the promise this emperor had given of concurring to restore union between the churches. The people and senate reproached him with the breach of the oath he had made to that purpose: but he impiously said that there was a law which commanded an emperor to forswear himself, and to tell a lye, in cases of necessity. This confirmed the people in their general suspicion that he had imbibed the opinions of the Manichees.

St. Ennodius was obliged to put to sea in an old rotten vessel, and all persons were forbid to suffer him to land in any port of the Eastern empire, whereby he was exposed to manifest danger. Nevertheless he arrived safe in Italy, and returned to Pavia. The glory of suffering for the faith, which his zeal and constancy had procured him, far from serving to make him slothful or remiss in the discharge of his pastoral duties, was on the contrary a spur to him in the more earnest pursuit of virtue, lest by sluggishness he should deprive himself of the advantages which he might seem to have begun to attain. He exerted his zeal in the conversion of souls, his liberality in relieving the poor, and in building and adorning churches, and his piety and devotion in composing sacred poems on the Blessed Virgin, St. Cyprian, St. Stephen, St. Dionysius of Milan, St. Ambrose, St. Euphemia, St. Nazarius, St. Martin, &c. on the mysteries of Pentecost and on the Ascension, on a baptistery adorned with the pictures of several martyrs whose relicks were deposited in it. He wrote two new forms of blessing the paschal candle in which the divine protection on the faithful is implored against winds, storms and all dangers through the malice of our invisible enemies (*b*). St. Ennodius died on the 1st of August,

(*b*) This ceremony was much more ancient. Alcuin and Amalarius ascribe its institution to pope Zosimus; but others make it of older date. At Rome the archdeacon on Holy Saturday blessed wax mingled with oil, particles of which having a figure of a lamb formed upon them were distributed among the people. Hence was derived the custom

321, being only 48 years old. He is ſtyled a great and glorious confeſſor by the popes Nicholas I. and John VIII. and is honoured in the Roman martyrology on the 17th of July. His works were publiſhed by two Jeſuits, F. Andrew Scot at Tournay, in 1610, and by F. James Sirmond, with notes, at Paris, in 1611: and moſt completely among the works of F. Sirmond at Paris, in 1696. T. 1. See his works, the letters of pope Hormiſdas, the Pontifical and F. Sirmond's collections. Alſo Solier the Bollandiſt, T. 4. Julii, p. 271.

St. LEO IV. Pope, C. He was ſon of a Roman nobleman, had been educated in the monaſtery of St. Martin without the walls, and was made by Sergius II. prieſt of the four crowned martyrs. He was choſen pope after the death of Sergius II. in 847, and governed the church eight years, three months and ſome days. The Saracens from Calabria had lately plundered St. Peter's church on the Vatican, and were ſtill hovering about Rome. Leo made it his firſt care to repair the ornamental part of this church, eſpecially the *Confeſſion* or burying-place of St. Peter with the altar which ſtood upon it. To prevent a ſecond plundering of that holy place he, with the approbation and liberal contributions of the emperor Lothaire, encloſed it and the whole Vatican hill with a wall, and built there a new *rione* or quarter of the city, which from him is called *Leonina*. He rebuilt or repaired the walls of the city, fortified with fifteen towers. Whilſt he was putting Rome in a poſture of defence, the Saracens marched towards Porto in order to plunder that town. The Neapolitans ſent an army to the aſſiſtance of the Romans; the pope met theſe troops at Oſtia, gave them his bleſſing, and all the ſoldiers received the holy communion at his hands. After the pope's departure, a bloody battle enſued, and the Saracens were all ſlain, taken or diſperſed. The good pope conſidered the ſins of the people as the

ſtom of Agnus Dei's made of wax ſometimes mixed with relicks of artyrs, which the popes bleſſed in a ſolemn manner. See St. Grego- of Tours, de Vit. Patr. c. 8. The Rom. Order, Alcuin, Sirmond, ot. in Ennod. &c.

chief ſource of public diſaſters, and being inflamed with a holy zeal he moſt vigorouſly exerted his authority for the reformation of manners, and of the diſcipline of the church. For this purpoſe he held at Rome a council of ſixty-ſeven biſhops: and among other inſtances, he depoſed and excommunicated Anaſtaſius, cardinal prieſt of St. Marcellus's church, becauſe he had neglected to reſide in his pariſh. He received honourably Ethelwolph, king of England, who, in 854, made a pilgrimage to Rome.

Pope Leo directed to all biſhops and paſtors a *Homily on the Paſtoral Care*, publiſhed by Labbe from the Vatican manuſcripts, and alſo extant in the Roman Pontifical. In it all the chief functions of the paſtoral charge are regulated, and every duty enforced with no leſs learning than piety. Among other miracles performed by this holy pope it is recorded that by the ſign of the croſs he extinguiſhed a great fire in the city, which threatened the church of the prince of the apoſtles. He died on the 17th of July 855, and Bennet III. prieſt of the church of St. Calixtus, was immediately choſen pope in his room (*a*). He with many tears begged

(*a*) That a pretended woman called Joan interrupted the ſeries of the ſucceſſion between Leo IV. and Bennet III. is a moſt notorious forgery. Lupus Ferrarienſis ep. 103, to Bennet III. Ado in his Chronicle, Rhegino in his Chronicle, the annals of St. Bertin, Hincmar ep. 26, pope Nicholas I. the ſucceſſor of Bennet III. ep. 46. even the calumniators of the holy ſee, Photius *l. De Proceſſ. Spir. Sti*, and Metrophanes of Smyrna, *l. de Divinitate Spiritus Sancti*, who all lived at that very time, expreſly teſtify, that Bennet III. ſucceeded immediately Leo IV. Whence Blondel, a violent Calviniſt, has by an expreſs diſſertation demonſtrated the falſity of this fable. Marianus Scotus at Mentz wrote 200 years after, in 1083, a chronicle in which mention is firſt made of this fiction: from whence it was inſerted in the chronicle of Martinus Polonus, a Dominican, in 1277, though it is wanting in the true MS. copy kept in the Vatican library, as Leo Allatius aſſures us, and in other old MSS. copies, as Burnet (Nouvelles de la rep. des Lettres, Mars 1687.), Caſleu (Catal. Bibl. reg. Londin. p. 102) &c. teſtify. Lambecius, the moſt learned keeper of the imperial library at Vienna, in his excellent catalogue of that library, Vol. 2 p. 860, has demonſtrated this of the oldeſt and beſt manuſcript copies of this chronicle: alſo of Marianus Scotus. Her name was foiſted into Sigebert's Chronicle, written in 1112; for it is not found in the original MS. copy at Gembloux, authentically publiſhed by Miræus.

that ſo formidable a burden might not be laid on his ſhoulders: but could not prevail. Anaſtaſius the depoſed prieſt ſet up for pope, and procured the protection of the emperor Lewis II. but the ſteady unanimity of the people in the election of Bennet III. overcame this oppoſition, and he was conſecrated on the 1ſt day of September, in the ſame year 855, as is related by Anaſtaſius, who was then living, and ſhortly after (before the year 870) Bibliothecarian of the church of Rome, the moſt learned man, and the moſt ſhining ornament of that age, as Dr. Cave allows him to have been. See Solier the Bollandiſt, T. 4. Jul. p. 302.

St. TURNINUS, C. was an holy Iriſh prieſt and monk, who coming with S. Foillan into the Netherlands, laboured with unwearied zeal in bringing ſouls to the perfect practice of chriſtian virtue. The territory about Antwerp reaped the chief fruit of his apoſtolic miſſion. He died there about the cloſe of the eighth century. His relicks were tranſlated into the principality of Liege, and are honourably enſhrined in a monaſtery ſituated on the Sambre. See Colgan MSS. ad 17 Jul.

Miræus. Platina and the other late copies of Martinus Polonus, and Sigebert, borrow it from the firſt forger in the copy of Marianus Scotus, probably falſified; certainly of no authority and inconſiſtent: for there it is ſaid that ſhe ſat two years five months, and that ſhe had ſtudied at Athens, where no ſchools remained long before this time.

As to the porphyry ſtool ſhewn in a repoſitory belonging to the Lateran church, which is ſaid to have been made uſe of on account of this fable, it is an idle dream. There were two ſuch ſtools; one is now ſhewn to travellers. It is certainly of old Roman antiquity, finely poliſhed, and might perhaps be uſed at the baths or at ſome ſuperſtitious ceremonies. The art of cutting, or working in porphyry marble, was certainly loſt long before the 9th age, and not reſtored before the time of Coſmus *the Great* of Medicis: this work is ſtill exceeding ſlow and expenſive. On this idle fable ſee Lambecius, Blondel, Leo Allatius, Nat. Alexander, Boerhaave, &c.

JULY XVIII.

SS. SYMPHOROSA, and her Seven Sons, Martyrs.

From their genuine Acts in Ruinart, c. 18. Some manuſcripts attribute them to the celebrated Julius Africanus, who wrote a chronology from the beginning of the world to the reign of Heliogabalus, now loſt, but commended by Euſebius as an exact and finiſhed work. See Ceillier, T. 1. p. 668.

A. D. 129.

TRAJAN's perſecution in ſome degree continued during the firſt year of Adrian's reign, whence Sulpicius Severus places the fourth general perſecution under this emperor. However, he put a ſtop to it about the year 124, moved probably both by the apologies of Quadratus and Ariſtides, and by a letter which Serenius Granianus, proconſul of Aſia, had writ to him in favour of the Chriſtians (*a*). Nay he had Chriſt in veneration, not as the Saviour of the world, but as a wonder or novelty, and kept his image together with that of Apollonius Tyanæus. This, God was pleaſed

(*a*) The emperor Adrian, nobly born at Italica, near Seville, in Spain, was couſin-german to Trajan, and having been adopted by him, upon his death aſcended the imperial throne in 117. He was extremely inquiſitive, and fond of whatever was ſurpriſing or ſingular, well ſkilled in all curious arts, mathematics, judiciary aſtrology, phyſic and muſic. But this, ſays Lord Bacon, was an error in his mind, that he deſired to comprehend all things, yet neglected the moſt uſeful branches of knowledge. He was light and fickle; and ſo monſtrous was his vanity that he cauſed all to be ſlain who pretended in any art or ſcience to rival him. And it was accounted great prudence in a certain perſon that he would not diſpute his beſt with him, alleging afterward that it was reaſonable to yield to him who commanded thirty legions. The beginning of this prince's reign was bloody: yet he is commended in it for two things: the firſt is mentioned by Spartian, that when he came to the empire he laid aſide all former enmities, and forgot paſt injuries: inſomuch that being made emperor he ſaid to one who had been his capital enemy: "Thou haſt now eſcaped." The other is, that, when a woman cried to him as he was paſſing by: "Hear me, Cæſar:" and he anſwered, "I have not leiſure." The woman replied: "Then ceaſe to reign." *Noli ergo imperare.* Whereupon he ſtopped, and heard her complaint.

to permit, that his afflicted church might enjoy ſome reſpite. It was, however, again involved in the diſgrace, which the Jews (with whom the pagans at theſe times in ſome degree confounded the Chriſtians) drew upon themſelves by their rebellion which gave occaſion to the laſt entire deſtruction of Jeruſalem in 134. Then as St. Paulinus informs us (1) Adrian cauſed a ſtatue of Jupiter to be erected on the place where Chriſt roſe from the dead, and a marble Venus on the place of his crucifixion: and at Bethlehem (2) a grotto conſecrated in honour of Adonis or Thammuz, to whom he alſo dedicated the cave where Chriſt was born. This prince towards the end of his reign abandoned himſelf more than ever to acts of cruelty, and being awaked by a fit of ſuperſtition he again drew his ſword againſt the innocent flock of Chriſt. He built a magnificent country palace at Tibur, now Tivoli, ſixteen miles from Rome, upon the moſt agreeable banks of the river Anio, now called Teverone. Here he placed whatever could be procured moſt curious out of all the provinces. Having finiſhed the building he intended to dedicate it by heatheniſh ceremonies which he began by offering ſacrifices, in order to induce the idols to deliver their oracles. The demons anſwered: "The widow Symphoroſa and her ſeven ſons daily torment us by invoking their God: if they ſacrifice we promiſe to be favourable to your vows."

This lady lived with her ſeven ſons upon a plentiful eſtate which they enjoyed at Tivoli, and ſhe liberally expended her treaſures in aſſiſting the poor, eſpecially in relieving the Chriſtians that ſuffered for the faith. She was widow of St. Getulius or Zoticus, who had been crowned with martyrdom with his brother Amantius. They were both tribunes of legions, or colonels in the army, and are honoured among the martyrs on the 10th of June. Symphoroſa had buried their bodies in her own farm, and ſighing to ſee her ſons and herſelf united with them in immortal bliſs, ſhe prepar-

(1) St. Paulin. ep. 11. ad Sever. (2) St. Hieron. ep. 13. ad Paul.

ed herſelf to follow them by the moſt fervent exerciſe of all good works.

Adrian, whoſe ſuperſtition was alarmed at this anſwer of his gods or their prieſts, ordered her and her ſons to be ſeized, and brought before him. She came with joy in her countenance, praying all the way for herſelf and her children, that God would grant them the grace to confeſs his holy name with conſtancy. The emperor exhorted them at firſt in mild terms to ſacrifice. Symphoroſa anſwered: "My huſband Getulius and his brother Amantius, being your tribunes, have ſuffered divers torments for the name of Jeſus Chriſt, rather than ſacrifice to idols: and they have vanquiſhed your demons by their death, chooſing to be beheaded rather than to be overcome. The death they ſuffered drew upon them ignominy among men, but glory among the angels: and they now enjoy eternal life in heaven." The emperor changing his voice ſaid to her in an angry tone: "Either ſacrifice to the moſt powerful gods, with thy ſons, or thou thyſelf ſhalt be offered up as a ſacrifice together with them." Symphoroſa anſwered: "Your gods cannot receive me as a ſacrifice: but if I am burnt for the name of Jeſus Chriſt my death will increaſe the torment which your devils endure in their flames. But can I hope for ſo great a happineſs as to be offered with my children a ſacrifice to the true and living God?" Adrian ſaid: "Either ſacrifice to my gods, or you ſhall all miſerably periſh." Symphoroſa ſaid: "Do not imagine that fear will make me change: I am deſirous to be at reſt with my huſband whom you put to death for the name of Jeſus Chriſt." The emperor then ordered her to be carried to the temple of Hercules, where ſhe was firſt buffeted on the cheeks, and afterwards hung up by the hair of her head. When no torments were able to ſhake her invincible ſoul, the emperor gave orders that ſhe ſhould be thrown into the river with a great ſtone faſtened about her neck. Her brother Eugenius, who was one of the chief of the council of Tibur, took up her body, and buried it on the road near that town.

The next day the emperor ſent for her ſeven ſons all together, and exhorted them to ſacrifice and not imitate the obſtinacy of their mother. He added the ſevereſt threats, but finding all to be in vain, he ordered ſeven ſtakes with engines and pullies to be planted round the temple of Hercules, and the pious youths to be bound upon them; their limbs were in this poſture tortured and ſtretched in ſuch manner that the bones were disjointed in all parts of their bodies. The young noblemen, far from yielding under the violence of their tortures, were encouraged by each other's example, and ſeemed more eager to ſuffer than the executioners were to torment. At length the emperor commanded them to be put to death, in the ſame place where they were, different ways. The eldeſt called Creſcens had his throat cut: the ſecond called Julian was ſtabbed in the breaſt: Nemeſius the third was pierced with a lance in his heart: Primativus received his wound in the belly, Juſtin in the back, Stacteus on his ſides, and Eugenius the youngeſt died by his body being cleft aſunder into two parts acroſs his breaſt from the head downwards. The emperor came the next day to the temple of Hercules, and gave orders for a deep hole to be dug, and all the bodies of theſe martyrs to be thrown into it. The place was called by the heathen prieſt, *The ſeven Biothanati:* which word ſignifieth in Greek and in the ſtyle of art magic, ſuch as die by a violent death, particularly ſuch as were put to the torture. After this a ſtop was put to the perſecution for about eighteen months. (*b*) Dur-

(*b*) Adrian became more cruel than ever towards the end of his life, and without any juſt cauſe put to death ſeveral perſons of diſtinction. At laſt he fell ſick of a dropſy at his houſe at Tibur. Finding that no medicines gave him any relief he grew moſt impatient and fretful under his lingering illneſs, and wiſhed for death, often aſking for poiſon or a ſword, which no one would give him, though he offered them money and impunity. His phyſician ſlew himſelf that he might not be compelled to give him poiſon. A ſlave named Maſtor, a barbarian noted for his ſtrength and boldneſs, whom the emperor had employed in hunting, was partly by threats, partly by promiſes prevailed

ing which interval of peace the Chriſtians took up the remains of theſe martyrs, and interred them with honour on the Tiburtin road, in the midway between Tivoli and Rome, where ſtill are ſeen ſome remains of a church erected in memory of them in a place called to this day, *The ſeven Brothers.* (c) Their bodies were tranſlated by a pope called Stephen, into the church of the Holy Angel in the fiſh-market in Rome, where they were found in the pontificate of Pius IV. with an inſcription on a plate which mentioned this tranſlation. (3)

St. Symphoroſa ſet not before the eyes of her children the advantages of their riches and birth, or of their father's honourable employments and great exploits: but thoſe of his piety and the triumph of his martyrdom. She continually entertained them on the glory of heaven, and the happineſs of treading in the ſteps of our Divine Redeemer, by the practice of humility, patience, reſignation and charity, which virtues are beſt learned in the path of humiliations and ſufferings. In theſe a Chriſtian finds this ſolid treaſure, and his unalterable peace and joy both in life and death. The honours, riches, applauſe and pleaſures with which the worldly ſinner is ſometimes ſurrounded, can never ſatiate his deſires; often they do not even reach his heart, which under this gorgeous ſhew bleeds as it were inwardly, while ſilent grief, like a worm at the core, preys upon his vitals. Death at leaſt always draws aſide the curtain, and ſhews them to have been no better than mere dreams and ſha-

(3) Ado, Uſuard; Mart. Rom. cum notis Baronii et Lubin.

vailed upon to undertake it; but inſtead of complying, was ſeized with fear, and durſt not ſtrike him, and fled. The unhappy tyrant lamented day and night, that death refuſed to obey and deliver him who had cauſed the death of ſo many others. He at length haſtened his death by eating and drinking things contrary to his health in his diſtemper, and expired with theſe words in his mouth: "The multitude of phyſicians hath killed the emperor." *Turba medicorum Cæſarem perdidit.* (See Dio & Spartian in Adr.) He died in 138, being ſixty-two years old, and having reigned twenty-one years.

(c) *A ſette Frate*, in the villa of Maffei, nine miles from Rome. See Aringhi, Roma Subter. l. 3. c. 14.

dows which paſſed in a moment, but have left a cruel ſting behind them, which fills the mind with horror, dread, remorſe and deſpair, and racks the whole ſoul with confuſion, perplexities and alarms.

On the same Day.

St. Philastrius, Biſhop of Breſcia, C. We know nothing of this ſaint's country, only that he quitted it and the houſe and inheritance of his anceſtors, like Abraham, the more perfectly to diſengage himſelf from the ties of the world. He lived in perfect continency, and often paſſed whole nights in meditating on the holy ſcriptures. Being ordained prieſt he travelled through many provinces to oppoſe the infidels and heretics, eſpecially the Arians, whoſe fury was at that time formidable over the whole church. His zeal and lively faith gave him courage to rejoice with the apoſtles in ſuffering for the truth, and to bear in his body the marks of the ſtripes which he received by a ſevere ſcourging which he underwent for Jeſus Chriſt. At Milan he vigorouſly oppoſed the endeavours of Auxentius, the impious Arian wolf who laboured to deſtroy the flock of Chriſt there, and our ſaint was its ſtrenuous guardian before St. Ambroſe was made biſhop of that city. He afterwards went to Breſcia, and finding the inhabitants of that place ſavage and barbarous, almoſt entirely ignorant in ſpiritual things, yet deſirous to learn, he took much pains to inſtruct them: and had the comfort to ſee his labours crowned with incredible ſucceſs. He rooted out the tares of many errors, and cultivated this wild ſoil with ſuch aſſiduity that it became fruitful in good works. Being choſen the ſeventh biſhop of this ſee, he exerted himſelf in the diſcharge of all his paſtoral functions with ſuch vigour as even to outdo himſelf; and the authority of his high dignity added the greater weight to his endeavours. He was not equal in learning to the Ambroſes and Auſtins of that age; but what was wanting in that reſpect was abundantly made up by the example of his life, his ſpirit of perfect humility and piety, and his unwearied application to every paſtoral duty. And

he is an inſtance of what eminent ſervice moderate abilities may be capable of in the church, when they are joined with an heroic degree of virtue.

To caution his flock againſt the danger of errors in faith, he wrote his Catalogue of Hereſies, in which he does not take that word in its ſtrict ſenſe and according to the theological definition: but ſometimes puts in the number of hereſies certain opinions which he rejects only as leſs probable, and which are problematically diſputed, as that the witch of Endor evoked the very ſoul of Samuel. (*a*) He every where breathes an ardent zeal for the catholic faith. St. Gaudentius extols his profound humility, his meekneſs and ſweetneſs towards all men, which was ſuch that it ſeemed natural to him to repay injuries only with kindneſs and favours, and he never diſcovered the leaſt emotions of anger. By his charity and patience he gained the hearts of all men. In all he did he ſought no intereſt but that of Jeſus Chriſt; and ſovereignly contemning all earthly things he purſued and valued only thoſe that are eternal. Being moſt mortified, and ſparing in his diet and apparel, he ſeemed to know no other uſe of money than to employ it in relieving the poor: and he extended his liberality, not only to all that were reduced to beggary, but alſo to tradeſmen and all others whom he often generouſly enabled to carry on, or when expedient to enlarge their buſineſs. Though he communicated himſelf with ſurpriſing charity and goodneſs to all ſorts of perſons of every age, ſex and condition, he ſeemed always to receive the poor with particular affection. He trained up many pious and eminent diſciples, among whom are named St. Gaudentius, and one Benevolus who in his life was a true imitator of the apoſtles, and being afterward preferred to an honourable poſt in the emperor Valentinian's court, choſe rather to lay it down than to promulgate a reſcript of the empreſs Juſtina in favour

(*a*) The beſt editions of St. Philaſtrius's book *De Hæreſibus*, are that printed at Hamburgh in 1721, by the care of Fabricius who has illuſtrated it with notes; and that procured by Cardinal Quirini at Breſcia in 1738 together with the works of St. Gaudentius.

of the Arians. St. Auſtin ſaw St. Philaſtrius at Milan with St. Ambroſe in the year 384. (1) He died ſoon after, and before St. Ambroſe his metropolitan, who after his death placed St. Gaudentius in the ſee of Breſcia. This ſaint ſolemnized every year with his people the day on which his maſter St. Philaſtrius paſſed to glory, and always honoured it with a panegyric: but of theſe diſcourſes only the fourteenth is extant. See the life or encomium of St. Philaſtrius by St. Gaudentius publiſhed by Surius. Alſo the accurate hiſtory of the church of Breſcia, entitled *Pontificum Brixianorum ſeries commentario hiſtorico illuſtrata, opera J. H. Gradonici, C. R. Brixie*, 1755. T. 1.

St. ARNOUL, Biſhop of Metz, C. Among the illuſtrious ſaints who adorned the court of king Clotaire the Great, none is more famous than St. Arnoul. He was a Frenchman, born of rich and noble parents, and having been educated in learning and piety was called to the court of king Theodebert in which he held the ſecond place among the great officers of ſtate, being next to Gondulph mayor of the palace. Though young, he was equally admired for prudence in the council and for valour in the field. By aſſiduous prayer, faſting and exceſſive amſdeeds he joined the virtues of a perfect Chriſtian with the duties of a courtier. Having married a noble lady called Doda, he had by her two ſons, Clodulf and Anſegiſus; by the latter the Carlovingian race of kings of France deſcended from St. Arnoul. Fearing the danger of entangling his ſoul in many affairs which paſſed through his hands, he deſired to retire to the monaſtery of Lerins; but being croſſed in the execution of his project, paſſed to the court of king Clotaire. That great monarch, the firſt year in which he reigned over all France, aſſented to the earneſt unanimous requeſt of the clergy and people of Metz, demanding Arnoul for their biſhop. Our ſaint did all that could be done to change the meaſures taken, but in vain. He was conſecrated biſhop in 614, and his wife Doda took the religious veil at Triers.

(1) S. Aug. Pref. l. de hæreſ.

The king obliged Arnoul ſtill to aſſiſt at his councils, and to fill the firſt place at his court. The ſaint always wore a hairſhirt under his garments; he ſometimes paſſed three days without eating, and his uſual food was only barley and water. He ſeemed to regard whatever he poſſeſſed as the patrimony of the poor, and his alms ſeemed to exceed all bounds. His benevolence took in all the objects of charity, but his diſcretion ſingled out thoſe more particularly whoſe greater neceſſities called more preſſingly upon his bounty.

In 622, Clotaire II. divided his dominions, and making his ſon Dagobert king of Auſtraſia appointed St. Arnoul, duke of Auſtraſia and chief counſellor, and Pepin of Landen mayor of his palace. The reign of this prince was virtuous, proſperous and glorious ſo long as Arnoul remained at the helm. But the ſaint anxiouſly deſiring to retire from all buſineſs, that he might more ſeriouſly ſtudy to ſecure his own ſalvation before he ſhould be called hence, never ceaſed to ſolicit the king for leave to quit the court. Dagobert long refuſed his conſent, but at length out of a ſcruple leſt he ſhould oppoſe the call of heaven, granted it, though with the utmoſt reluctance. St. Arnoul reſigned alſo his biſhopric, and retired into the deſerts of Voſge, near the monaſtery of Remiremont, on the top of a high mountain, where a hermitage is at this day ſtanding. Here the ſaint laboured daily with freſh fervour to advance in the path of chriſtian perfection. For the greater progreſs a perſon has already made in virtue, the more does the proſpect enlarge upon him, and the more perfectly does he ſee how much is yet wanting in him, and how great a ſcope is left for exerting his endeavours ſtill more. Who will pretend to have made equal advances with St. Paul towards perfection? yet he was far from ever thinking that he had finiſhed his work, or that he might remit any thing in his endeavours. On the contrary, we find him imitating the alacrity of thoſe who run in a race, who do not ſo much conſider what ground they have already cleared, as how much ſtill remains to call forth

their utmoſt eagerneſs and ſtrength. Nor can there be a more certain ſign that a perſon has not yet arrived at the loweſt and firſt degree of virtue, than that he ſhould think he does not need to aim higher. In this vigorous purſuit St. Arnoul died on the 16th of Auguſt in 640. His remains were brought to Metz, and enrich the great abbey which bears his name. The Roman martyrology mentions him on the 18th of July, on which day the tranſlation of his relicks was performed: the Gallican on the 16th of Auguſt. See his life faithfully compiled by his ſucceſſor, in Mabillon, Act. Bened. T. 2. p. 150. Alſo Calmet, *Hiſt. de Lorraine*, T. 1. l. 9. n. 10. &c. p. 378, 381, &c. Boſch the Bollandiſt, T. 5. Jul. p. 423; and D. Cajot Benedictin monk of St. Arnoul's, *Les Antiquites de Metz*, an. 1761.

St. ARNOUL, M. He preached the faith among the Franks after St. Remigius had baptized king Clovis. He ſuffered much in his apoſtolic labours, and was at length martyred in the Aquilin foreſt between Paris and Chartres about the year 534. His name is highly reverenced at Paris, Rheims and over all France. See Cuper the Bollandiſt, Julii T. 4. p. 396.

St. FREDERIC, Biſhop of Utrecht, M. He was deſcended of a moſt illuſtrious family among the Friſons, and according to the author of his life, was great grandſon to Radbod, king of that country, before it was conquered by the French. He was trained up in piety and ſacred literature among the clergy of the church of Utrecht. His faſts and other auſterities were exceſſive, and his watchings in fervent prayer were not leſs inimitable. Being ordained prieſt, he was charged by biſhop Riefrid with the care of inſtructing the catechumens, and that good prelate dying in 820, he was choſen the eighth biſhop of Utrecht from St. Willibrord. (*a*) The holy man with many

(*a*) Utrecht was an archbiſhopric in the time of St. Willibrord, but from his death remained a biſhopric ſubject firſt to Mentz, afterward to Cologn till, in the reign of Philip II. Paul IV. in 1559, reſtored the

tears before the clergy and people, declared, in moving terms, his incapacity and unworthineſs, but by the authority of the emperor Lewis Debonnaire was compelled to ſubmit. He therefore repaired to his metropolitan, the archbiſhop of Mentz, and at Aix-la-Chapelle received the inveſtiture by the ring and croſier, and was conſecrated by the biſhops, in preſence of the emperor who zealouſly recommended to him the extirpation of the remains of idolatry in Frieſland. The new biſhop was met by the clergy and others of his church, and by them honourably conducted from the Rhine to Utrecht. He immediately applied himſelf to eſtabliſh every where the beſt order, and ſent zealous and virtuous labourers into the northern parts to root out the relicks of idolatry which ſtill ſubſiſted there.

Charlemagne, by treating with ſeverity the conquered Friſons and Saxons, had alienated their minds from his empire. But upon his death in 814, Lewis, his ſon, whom he had made in his own life-time king of Aquitain, came to the empire, by excluding his little nephew Bernard, king of Italy, grandſon of Pepin, elder brother to this Lewis, whom their father made king of Italy, but who died in 810, leaving that kingdom to his ſon and grandſon both named Bernard. Lewis upon his acceſſion to the throne eaſed the Saxons of their heavy taxes, and ſhewed them ſo much lenity that he gained their hearts to the empire for ever, and from his courteſy and from this and other actions of clemency ſurnamed *The Debonnaire*, or the Gracious. He loſt his queen Irmingarde, who died at Angiers in 818, by whom he had three ſons Lothaire, Pepin and Lewis. The firſt he made king of Italy, (*b*)

the archbiſhoprics of Utrecht and Cambray, and erected Mechlin a third with the dignity of primate. To Utrecht he ſubjected the new biſhoprics of Haerlem, Middleburg, Deventer, Lewarden and Groeningen: to Mechlin, thoſe of Antwerp, Ghent, Bruges, Ipres, Boiſle-Duc and Ruremond: to Cambray thoſe of Arras and Tournay with two new ones, St. Omer and Namur.

(*b*) He alſo gave him Auſtraſia, great part of which from that age has been called Lorrain either from this Lothaire, or rather his youngeſt ſon of the ſame name, whom he left king of that country.

the ſecond king of Aquitain, and Lewis king of Bavaria; reſerving to himſelf the reſt of Bavaria and France. In 819, he married Judith daughter of Guelph, count of Aldorff, by whom he had Charles *the Bald*, afterwards emperor and king of France. She was an ambitious and wanton woman; her adulteries gave great ſcandal to the people, and her overbearing inſolence and continual intrigues embroiled the ſtate, and drove the three eldeſt ſons into open rebellion againſt their father. (*c*) Nothing can excuſe the methods to which theſe unnatural princes had recourſe, under pretence of remedying the public diſorders which ſprang from the weakneſs of their father, and the malice of a hated mother-in-law. But the ſcandals of her lewdneſs ſtirred up the zeal of our holy paſtor to act the part of a ſecond John the Baptiſt. The cotemporary author of the life of Wala, abbot of Lorbie, who was deeply concerned in the ſecret tranſactions of that court, confidently charges her with inceſt and adultery with her relation and favourite miniſter, Bernard count of Barcelona. The author of the life of St. Frederic ſays her marriage with Lewis was inceſtuous, and within the forbidden degrees of affinity: but this circumſtance could not have

(*c*) Lewis left to her the management of all affairs, made her elder brother Rodolph (Guelph) governor of Bavaria, and her younger brother Conrad governor of Italy, and deſtined the beſt part of the kingdoms of Germany and France to Charles *the Bald*, the ſon which ſhe bore him: to which dominions the ſons by the firſt wife thought they had a prior claim. They by an unjuſtifiable breach of their duty twice took up arms againſt their father; firſt in 830, when the empreſs Judith was baniſhed to a nunnery in Gaſcony, and the emperor impriſoned. But he was ſoon releaſed by the Germans, and recalled Judith and her two brothers. In the ſecond rebellion in 833, Lothaire, the eldeſt ſon, baniſhed Judith to Verona in Italy, and ſhut up her ſon Charles in the abbey of Pruim near Triers, and the weak emperor himſelf in the abbey of S. Medard's at Soiſſons, after he had in an aſſembly of the ſtates at Compiegne, baſely confeſſed himſelf juſtly depoſed from the empire, and guilty of the crimes which were laid to his charge. He was afterward ſent to the abbey of S. Denys near Paris, and there clothed with the habit of a monk: but ſoon after delivered by his two younger ſons Pepin and Lewis and reſtored to his throne. Judith after all theſe diſturbances ſo dextrouſly managed him that at his death, in 840, he left to her ſon Charles the monarchy of France.

eſcaped the cenſure of her enemies; and from their ſilence is rejected by Mabillon and others as fabulous.

Whatever the ſcandals of her gallantries were, St. Frederic, the neighbourhood of whoſe ſee gave him free acceſs to the court then chiefly kept at Aix-la-Chapelle, admoniſhed her of them with an apoſtolic freedom and charity, but without any other effect than that of drawing upon himſelf the fury and reſentment of a ſecond Jezabel, if we may believe the hiſtorians of that age. Our ſaint ſuffered alſo another perſecution. The inhabitants of Wallacria, now called Walcharen, one of the principal iſlands of Zeland, belonging to the Netherlands, were of all others the moſt barbarous, and moſt averſe to the maxims of the goſpel. On which account St. Frederic, when he ſent prieſts into the northern uncultivated provinces of his dioceſs, took this moſt dangerous and difficult part chiefly to himſelf. And nothing here gave him more trouble than the inceſtuous marriages contracted within the forbidden degrees, and the ſeparation of the parties. To extirpate this inveterate evil he employed aſſiduous exhortations, tears, watching, prayer and faſting: ſummoned an aſſembly of the principal perſons of the iſland, and earneſtly recommended the means to baniſh this abuſe from among them, broke many ſuch pretended marriages, and reconciled many perſons that had done ſincere penance to God and his church. He compoſed a prayer to the Bleſſed Trinity with an expoſition of that adorable myſtery againſt hereſies, which for many ages was uſed in the Netherlands with great devotion. The reputation of his ſanctity made him to be conſidered as one of the moſt illuſtrious prelates of the church, as appears from a poem of Rabanus Maurus, his cotemporary, in praiſe of his virtue, publiſhed with notes among his poetical works, together with thoſe of Fortunatus, by F. Brower, S. J. (1)

Whilſt this holy paſtor was intent only upon the duties of his charge, one day when he came from the altar having ſaid maſs, as he was going to kneel down

(1) P. 204.

in the chapel of St. John Baptiſt to perform his thankſgiving and other private devotions, he was ſtabbed in the bowels by two aſſaſſins. He expired in a few minutes reciting that verſe of the 114th pſalm: *I will praiſe the Lord in the land of the living.* The author of his life ſays theſe aſſaſſins were employed by the empreſs Judith who could not pardon the liberty he had taken to reprove her inceſt. William of Malmeſbury (2) and other hiſtorians aſſert the ſame: and this ſeems clearly to have been the true cauſe and manner of his martyrdom: William Heda (3), Beka (4), Emmius (5) and many others confirm the ſame. Baronius in his annals, Mabillon, Le Cointe and Baillet think theſe aſſaſſins were rather ſent by ſome of the inceſtuous inhabitants of Wallacria, but this opinion is deſtitute of the authority of ancient hiſtorians. The martyr's body was buried in the ſame church of *S. Saviour* called *Oude-Munſter* at Utrecht. His death happened on the 17th of July 838, as Mabillon has proved. See the life of St. Frederic with the notes of Cuper the Bollandiſt, Julii T. 4. p. 452, and Batavia Sacra, p. 99. Alſo Heda's Hiſtory of the biſhops of Utrecht, Beka, and Emmius.

St. ODULPH, Canon of Utrecht, C. He was born of noble French parents, and diſtinguiſhed in his youth by the innocence of his manners, and his remarkable progreſs in learning and piety. Being ordained prieſt he was made curate of Oreſſcoth in Brabant. St. Frederic afterwards, by urgent intreaties engaged him, for the greater glory of God, to be his ſtrenuous aſſiſtant in reforming the manners of the fierce Friſons: in which undertaking it is incredible what fatigues he underwent, and what proofs he gave of heroic patience, meekneſs, zeal and charity. Contemplation and prayer were the ſupport and refreſhment of his ſoul under his continual labours and auſterities. Several wonderful predictions of things which happened long after his death, are recorded in his

(2) l. 1. de geſtis Pontif. Angl. p. 197. (3) Hiſt. Epiſcop. Ultraj. (4) Chron. (5) Ubbo Emmius, Rerum Friſic. l. 3. p. 74.

life. In his old age he reſided at Utrecht, and died canon of the cathedral. To his laſt moments he allowed himſelf no indulgence, and never relaxed his fervour in labour: but rather redoubled his pace the nearer he ſaw his end approach, knowing this to be the condition of the Chriſtian's hire, and fearing to loſe, by ſloth and for want of perſeverance, the crown for which he fought. His faſts, his watchings, his aſſiduity in prayer, his alms-deeds, his zeal in inſtructing the people and exhorting all men to the divine love and the contempt of all earthly things, ſeemed to gather ſtrength with his years. Being ſeized with a fever he with joy foretold his laſt moment, and earneſtly exhorting his brethren to fervour, and commending himſelf to their prayers, he promiſed, by the divine mercy, never to forget them before God, and happily departed this life in the ninth age, on the 12th of June, on which day his feſtival was kept with great ſolemnity at Utrecht and Staveren. Several churches and chapels bear his name; but the chapel at the New Bridge in Amſterdam, called *Olofs-Kapel*, was erected by the Daniſh ſailors in memory of St. Olaus king of Norway, and martyr, not of St. Odulph, as the Bollandiſts and ſome others have miſtook. See the life of St. Odulph in the Bollandiſts, Junii T. 2, and Batavia Sacra, p. 106.

St. BRUNO, Biſhop of Segni, C. He was of the illuſtrious family of the lords of Aſti in Piemont, and born near that city. From his cradle he conſidered that man's happineſs is only to be found in loving God, and to pleaſe him in all his actions was his only and his moſt ardent deſire. He made his ſtudies in the monaſtery of St. Perpetuus in the dioceſs of Aſti. Boſch proves that he never was canon of Aſti, but enjoyed ſome years a canonry at Sienna, as he himſelf informs us. In the Roman council in 1079, he defended the doctrine of the catholic church concerning the bleſſed Euchariſt againſt Berengarius, and pope Gregory VII. nominated him biſhop of Segni in the eccleſiaſtical ſtate, in 1081. Bruno who had been

compelled to ſubmit after a long and ſtrenuous reſiſtance, ſerved his flock, and on many important occaſions the univerſal church with unwearied zeal. Gregory VII. who died in 1085, Victor III. formerly abbot of mount Caſſino, who died in 1087, and Urban II. who had been ſcholar to St. Bruno (afterward inſtitutor of the Carthuſians) at Rheims, then a monk at Cluni, and afterward biſhop of Oſtia, had the greateſt eſteem for our ſaint. He attended Urban II. into France in 1095, and aſſiſted at the council of Tours in 1096. After his return into Italy he continued to labour for the ſanctification of his ſoul and that of his flock, till not being able any longer to reſiſt his inclination for ſolitude and retirement, he withdrew to mount Caſſino, and put on the monaſtic habit. The people of Segni demanded him back, but Oderiſus abbot of mount Caſſino and ſeveral cardinals, whoſe mediation the ſaint employed, prevailed upon the pope to allow his retreat. The abbot Oderiſus was ſucceeded by Otho in 1105, and this latter dying in 1107, the monks choſe biſhop Bruno abbot. He was often employed by the pope in important commiſſions, and by his writings laboured to ſupport eccleſiaſtical diſcipline (*a*) and to extirpate ſimony. This vice he looked upon as the ſource of all the diſorders which excited the tears of all zealous paſtors in the church, by filling the ſanctuary with hirelings, whoſe worldly ſpirit raiſes an inſuperable oppoſition to that of the goſpel. What would this ſaint have ſaid had he ſeen the collation of benefices, and the frequent tranſlations of biſhops in ſome parts, which ſerve to feed and inflame avarice and ambition in thoſe in whom above all others a perfect diſengagement from earthly things and crucifixion of the paſſions ought to lay a founda-

(*a*) The works of St. Bruno of Segni, or of Aſti, with a preliminary Diſſertation of Dom Maur Marcheſi, were printed at Venice in 1651, in two vols. folio, and in the Bibl. Patr. at Lyons, in 1677, T. 20. They conſiſt of comments on ſeveral parts of ſcripture, 145 ſermons, ſeveral dogmatical treatiſes and letters; and a life of St. Leo IX. and another of St. Peter biſhop of Anagnia, whom Paſchal II. canonized. This latter the Bollandiſts have publiſhed on the 3d of April.

tion of the goſpel temper and ſpirit. Paſchal II. formerly a monk of Cluni, ſucceeded Urban II. in the pontificate in 1099. By his order St. Bruno having been abbot of mount Caſſino about four years, returned to his biſhopric, having reſigned his abbacy, and left his abbatial croſier on the altar. He continued faithfully to diſcharge the epiſcopal functions to his death, which happened at Segni on the 31ſt of Auguſt in 1125. He was canonized by Lucius III. in 1183, and his feaſt is kept in Italy on the 18th of July. See his anonymous authentic life, and Leo of Oſtia and Peter the deacon in their chronical of mount Caſſino, with the notes of Solier the Bollandiſt, T. 4. Julii, p. 471. Alſo Dom Maur Marcheſi, dean of mount Caſſino, in his *Apparatus* (prefixed to the works of this ſaint) printed at Venice in 1651: Mabillon, Annal. Bened. l. 70. Ceillier, T. 21. p. 101.

JULY XIX.

St. VINCENT of PAUL, C. Founder of the Lazarites or Fathers of the Miſſion.

From his edifying life written by Abelly, biſhop of Rodez, and again by the celebrated continuator of Tournely's Theological Lectures, Dr. Peter Collet, in two Volumes, quarto, Nancy, 1748. See alſo Perrault, Hommes Illuſtr. Helyot Hiſt. des Ord. Relig. T. 8. p. 64. and the bull of his canonization publiſhed by Clement XII. in 1737, apud Bened. XIV. de canoniz. T. 4. Append. p. 363.

A. D. 1660.

EVEN in the moſt degenerate ages, when the true maxims of the goſpel ſeem almoſt obliterated among the generality of thoſe who profeſs it, God fails not, for the glory of his holy name, to raiſe to himſelf faithful miniſters to revive the ſame in the hearts of many. Having by the perfect crucifixion of the old man in their hearts, and the gift of prayer, prepared them to become veſſels of his grace, he repleniſhes them with the ſpirit of his apoſtles that they may be qualified to conduct others in the paths of

heroic virtue, in which the Holy Ghoſt was himſelf their interior Maſter. One of theſe inſtruments of the divine mercy was St. Vincent of Paul. He was a native of Pouï, a village near Acqs, in Gaſcony, not far from the Pyrenæan mountains. His parents William of Paul, and Bertranda of Moras, occupied a very ſmall farm of which they were the proprietors, and upon the produce of which they brought up a family of four ſons and two daughters. The children were brought up in innocence, and inured from their infancy to the moſt laborious part of country labour. But Vincent, the third ſon, gave extraordinary proofs of his wit and capacity, and from his infancy ſhewed a ſerioufneſs, and an affection for holy prayer far beyond his age. He ſpent great part of his time in that exerciſe when he was employed in the fields to keep the cattle. That he might give to Chriſt in the perſons of the poor all that was in his power, he deprived himſelf of his own little conveniencies and neceſſaries for that purpoſe in whatever it was poſſible for him to retrench from his own uſe. This early fervent conſecration of himſelf to God, and theſe little ſacrifices which may be compared to the widow's two mites in the goſpel, were indications of the ſincere ardour with which he began to ſeek God from the firſt opening of his reaſon to know and love him: and were doubtleſs a means to draw down upon him from the author of theſe graces other greater bleſſings. His father was determined by the ſtrong inclinations of the child to learning and piety, and the quickneſs of his parts, to procure him a ſchool education. He placed him firſt under the care of the Cordeliers or Franciſcan friars at Acqs, paying for his board and lodging the ſmall penſion of ſixty French livres, that is, not ſix pounds Engliſh, a year.

Vincent had been four years at the ſchools when Mr. Commet, a gentleman of that town, being much taken with his virtue and prudence, choſe him ſub-preceptor to his children, and enabled him to continue his ſtudies without being any longer a burden to his parents. At twenty years of age, in 1596, he was

qualified to go to the univerſity of Toulouſe, where he ſpent ſeven years in the ſtudy of divinity, and commenced bachelor in that faculty. In that city he was promoted to the holy orders of ſubdeacon and deacon in 1598, and of prieſthood in 1600, having received the tonſure and minor orders a few days before he left Acqs. He ſeemed already endowed with all thoſe virtues which make up the character of a worthy and zealous miniſter of the altar: yet he knew not the full extent of heroic entire ſelf-denial, by which a man becomes dead and crucified to all inordinate ſelf-will; upon which perfect ſelf-denial are engrafted the total ſacrifice of the heart to God, perfect humility, and that purity and ardour of divine charity, which conſtitute the ſaint. Vincent was a good proficient in theology, and other ſciences of the ſchools, and had diligently applied himſelf to the ſtudy of the maxims of chriſtian virtue in the goſpel, in the lives of the ſaints, and in the doctrine of the greateſt maſters of a ſpiritual life. But there remained a new ſcience for him to learn, which was to coſt him much more than bare ſtudy and labour. This conſiſts in perfect experimental and feeling ſentiments of humility, patience, meekneſs and charity; which ſcience is only to be learned by the good uſe of ſevere interior and exterior trials. This is the myſtery of the croſs, unknown to thoſe whom the Holy Ghoſt has not led into this important ſecret of his conduct in preparing ſouls for the great works of his grace. The proſperity of the wicked will appear at the laſt day to have often been the moſt dreadful judgment, and a ſtate in which they were goaded on in the purſuit of their evil courſes; whilſt, on the contrary, it will then be manifeſted to all men that the afflictions of the ſaints have been the greateſt effects of divine mercy. Thus by a chain of temporal diſaſters did God lay in the ſoul of Vincent the ſolid foundation of that high virtue to which by his grace he afterwards raiſed him.

The ſaint went to Marſeilles in 1605, to receive a legacy of 500 crowns which had been left him by a friend who died in that city. Intending to return to Toulouſe

he ſet out in a felucca or large boat from Marſeilles to Narbonne: but was met in the way by three brigantines of African pirates. The infidels ſeeing the Chriſtians refuſe to ſtrike their flag, charged them with great fury, and on the firſt onſet killed three of their men, and wounded every one of the reſt; Vincent received a ſhot of an arrow. The Chriſtians were ſoon obliged to ſurrender. The firſt thing the Mahometans did was to cut the captain in pieces, becauſe he had not ſtruck at the firſt ſummons, and in the combat had killed one of their men, and four or five ſlaves. The reſt they put in chains; and continued ſeven or eight days longer on that coaſt, committing ſeveral other piracies, but ſparing the lives of thoſe that made no reſiſtance. When they had got a ſufficient booty they ſailed for Barbary. Upon landing they drew up an act of their ſeizure, in which they falſely declared that Vincent and his companions had been taken on board of a Spaniſh veſſel, that the French conſul might not challenge them. Then they gave to every ſlave a pair of looſe breeches, a linen jerkin and a bonnet. In this garb they were led five or ſix times through the city of Tunis to be ſhewn; after which they were brought back to their veſſel, where the merchants came to ſee them, as men do at the ſale of a horſe or an ox. They examined who could eat well, felt their ſides, looked at their teeth to ſee who were of ſcorbutic habits of body, conſequently unlikely for very long life; they probed their wounds, and made them walk and run in all paces, lift up burdens, and wreſtle, to judge of their ſtrength. Vincent was bought by a fiſherman who, finding that he could not bear the ſea, ſoon ſold him again to an old phyſician, a great chymiſt and extractor of eſſences, who had ſpent fifty years in ſearch of the pretended philoſopher's ſtone. He was humane, and loved Vincent exceedingly: but gave him long lectures on his alchymy, and on the Mahometan law, to which he uſed his utmoſt efforts to bring him over; promiſing, on that condition, to leave him all his riches, and to communicate to him what he valued much more than his eſtate, all the ſecrets of his pretended ſcience. Vincent feared

the danger of his ſoul much more than all the hardſhips of his ſlavery, and moſt earneſtly implored the divine aſſiſtance againſt it, recommending himſelf particularly to the interceſſion of the B. Virgin, to which he ever after attributed his victory over this temptation. He lived with this old man from September 1605, to Auguſt 1606, when by this phyſician's death he fell to the ſhare of a nephew of his maſter, a true man-hater. By reſignation to the divine will, and confidence in providence, he enjoyed a ſweet repoſe in his own heart, under all accidents, hardſhips and dangers; and by aſſiduous devout meditation on the ſufferings of Chriſt, learned to bear all his afflictions with comfort and joy uniting himſelf in ſpirit with his Divine Redeemer, and ſtudying to copy in himſelf his leſſons of perfect meekneſs, patience, ſilence and charity. This new maſter ſold him in a ſhort time to a renegado Chriſtian who came from Nice in Savoy. This man ſent him to his Temat or farm ſituate on a hot deſert mountain. This apoſtate had three wives, of which one, who was a Turkiſh woman, went often to the field, where Vincent was digging, and out of curioſity would aſk him to ſing the praiſes of God. He uſed to ſing to her, with tears in his eyes, the pſalm, *Upon the rivers of Babylon*, &c. the *Salve Regina*, and ſuch like prayers. She was ſo much taken with our holy faith, and doubtleſs with the ſaintly deportment of the holy ſlave, that ſhe never ceaſed repeating to her huſband, that he had baſely abandoned the only true religion, till like another Caiphas or aſs of Balaam, without opening her own eyes to the faith, ſhe made him enter into himſelf. Sincerely repenting of his apoſtacy, he agrees with Vincent to make their eſcape together. They croſſed the Mediterranean ſea in a ſmall light boat which the leaſt ſquall of wind would overſet; and they landed ſafe at Aigues-Mortes, near Marſeilles, on the 28th of June, 1607, and thence proceeded to Avignon. The apoſtate made his abjuration in the hands of the vice-legate, and the year following went with Vincent to Rome, and there entered himſelf a penitent in the auſtere convent of the Fate-ben-Fratelli, who ſerved

the hoſpitals according to the rule of St. John of God.

Vincent received great comfort at the ſight of a place moſt venerable for its pre-eminence in the church, which has been watered with the blood of ſo many martyrs, and is honoured with the tombs of the two great apoſtles SS. Peter and Paul and many other ſaints. He was moved to tears at the remembrance of their zeal, fortitude, humility and charity, and often devoutly viſited their monuments, praying earneſtly that he might be ſo happy as to walk in their ſteps, and imitate their virtues. After a ſhort ſtay at Rome, to ſatisfy his devotion, he returned to Paris, and took up his quarters in the ſuburb of St. German's. There lodged in the ſame houſe a gentleman, the judge of a village near Bourdeaux, who happened to be robbed of 400 crowns. He charged Vincent with the theft, thinking it could be nobody elſe: and in this perſuaſion he ſpoke againſt him with the greateſt virulence among all his friends, and wherever he went. Vincent calmly denied the fact, ſaying, "God knows the truth." He bore this ſlander ſix years, without making any other defence, or uſing harſh words or complaints, till the true thief being taken up at Bourdeaux on another account, to appeaſe his own conſcience, and clear the innocent, he ſent for this judge, and confeſſed to him the crime. St. Vincent related this in a ſpiritual conference with his prieſts, but as of a third perſon; to ſhew that patience, humble ſilence and reſignation are generally the beſt defence of our innocence, and always the happieſt means of ſanctifying our ſouls under ſlanders and perſecution; and we may be aſſured that providence will in its proper time juſtify us, if expedient.

At Paris Vincent became acquainted with the holy prieſt Monſieur de Berulle, who was afterwards cardinal, and at that time was taken up in founding the Congregation of the French Oratory. A ſaint readily diſcovers a ſoul in which the ſpirit of God reigns. Berulle conceived a great eſteem for St. Vincent from his firſt converſation with him, and to engage him in the

ſervice of his neighbour, he prevailed with him firſt to ſerve as curate the pariſh of Clichi, a ſmall village near Paris; and ſoon after to quit that employ to take upon him the charge of preceptor to the children of Emmanuel de Gondy, count of Joigny, general of the gallies of France. His lady, Frances of Silly, a perſon of ſingular piety, was ſo taken with the ſanctity of Vincent, that ſhe choſe him for her ſpiritual director and confeſſor. In the year 1616, whilſt the counteſs of Joigny was at a country ſeat at Folleville, in the dioceſs of Amiens, Vincent was ſent for to the village of Gannes, two leagues from Folleville, to hear the confeſſion of a countryman who lay dangerouſly ill. The zealous prieſt, by carefully examining his penitent, found it neceſſary to adviſe him to make a general confeſſion, with which the other joyfully complied. The penitent by this means diſcovered that all his former confeſſions had been ſacrilegious for want of a due examination of his conſcience; and afterwards, bathed in tears, he declared aloud, in tranſports of joy before many perſons and the counteſs of Joigny herſelf, that he ſhould have been eternally loſt if he had not ſpoke to Vincent. The pious lady was ſtruck with dread and horror to hear of ſuch paſt ſacrileges, and to conſider the imminent danger of being damned, in which that poor ſoul had been: and ſhe trembled leſt ſome others among her vaſſals might have the misfortune to be in the like caſe. Far from the criminal illuſion of pride by which ſome maſters and miſtreſſes ſeem perſuaded that they owe no care, attention or proviſion to thoſe whoſe whole life is employed only to give them the fruit of their ſweat and labours; ſhe was ſenſible from the principles both of nature and religion, that maſters or lords lie under ſtrict ties of juſtice and charity towards all committed to their care: and that they are bound in the firſt place, as far as it lies in their power, to ſee them provided with the neceſſary ſpiritual helps for their ſalvation. But to wave the obligation, what chriſtian heart can pretend to the bowels of charity, and be inſenſible at the dangers of ſuch perſons? The virtuous counteſs felt in her own breaſt the

ſtrongeſt alarms for ſo many poor ſouls, which ſhe called her own by many titles. She therefore intreated Vincent to preach in the church of Folleville, on the feaſt of the Converſion of St. Paul, in 1617, and fully to inſtruct the people in the great duty of repentance and confeſſion of ſins. He did ſo: and ſuch crowds flocked to him to make general confeſſions that he was obliged to call in the Jeſuits of Amiens to his aſſiſtance. The Congregation of the miſſion dates its firſt inſtitution from this time, and in thankſgiving for it keeps the 25th of January with great ſolemnity.

By the advice of Monſieur de Berulle, St. Vincent left the houſe of the counteſs in 1617, to employ his talents among the common people in the villages of Breſſe, where he heard they ſtood in great need of inſtruction. He prevailed upon five other zealous prieſts to bear him company, and with them formed a little community in the pariſh of Chatillon in that province. He there converted by his ſermons the count of Rougemont and many others from their ſcandalous unchriſtian lives to a ſtate of eminent penance and fervour, and in a ſhort time changed the whole face of the country (1). The good counteſs his patroneſs was infinitely pleaſed with his ſucceſs, and gave him 16000 livres to found a perpetual miſſion among the common people in the place and manner he ſhould think fit. But ſhe could not be eaſy herſelf whilſt ſhe was deprived of his direction and advice; ſhe therefore employed Monſieur de Berulle, and her brother-in-law cardinal de Retz, to prevail with him to come her, and extorted from him a promiſe that he would never abandon the direction of her conſcience ſo long as ſhe lived, and that he would aſſiſt her at her death. But being extremely deſirous that others, eſpecially thoſe who were particularly entitled to her care and attention, ſhould want nothing that could contribute to their ſanctification and ſalvation, ſhe induced her huſband to concur with her in eſtabliſhing a company of able and zealous miſſionaries who ſhould be employed in aſſiſting their

(1) Collet, T. 1. B. 1. p. 66, 71.

vaſſals and farmers. This project they propoſed to their brother, John Francis of Gondi, the firſt archbiſhop of Paris, and he gave the college of Bons Enfans for the reception of the new community. All things being agreed on, St. Vincent took poſſeſſion of this houſe in April 1625. The count and counteſs gave 40000 French livres to begin the foundation.

St. Vincent attended the counteſs till her pious death which happened on the 23d of June the ſame year; after which he joined his Congregation. He drew up for it certain rules or conſtitutions which were approved by pope Urban VIII. in 1632. King Lewis XIII. confirmed the eſtabliſhment by letters patent which he granted in May the ſame year: and, in 1633, the regular canons of St. Victor gave to this new inſtitute the priory of St. Lazarus, which being a ſpacious building was made the chief houſe of the Congregation, and from it the Fathers of the Miſſion were often called Lazarites, or Lazarians. They are not religious men, but a Congregation of ſecular prieſts, who after two years probation make four ſimple vows of poverty, chaſtity, obedience and ſtability. They devote themſelves to labour in the firſt place in ſanctifying their own ſouls by the particular holy exerciſes preſcribed in their inſtitute: ſecondly, in the converſion of ſinners to God; and thirdly, in training up clergymen for the miniſtry of the altar and the care of ſouls. To attain the firſt end, their rule preſcribes them an hour's meditation every morning, ſelf-examination thrice every day, ſpiritual conferences every week, a yearly retreat of eight days, and ſilence except in the hours allowed for converſation. To comply with the ſecond obligation, they are employed eight months every year in miſſions among the country people, ſtaying three or four weeks in each place which they viſit, every day giving catechiſm, making familiar ſermons, hearing confeſſions, reconciling differences, and performing all other works of charity. To correſpond with the third end which St. Vincent propoſed to himſelf, ſome of this Congregation undertake the direction of ſeminaries, and admit eccleſiaſtics or others to make retreats of

eight or ten days with them, to whom they prescribe suitable exercises: and for these purposes excellent rules are laid down by the founder. Pope Alexander VII. in 1662, enjoined by a brief, that all persons who receive holy orders in Rome, or in the six suffragan bishoprics, shall first make a retreat of ten days under the direction of the fathers of this Congregation, under pain of suspension. St. Vincent settled his institute also in the seminary of St. Charles in Paris, and lived to see twenty-five houses of it founded in France, Piemont, Poland and other places.

This foundation, though so extensive and beneficial, could not satisfy the zeal of this apostolic man. He by every other means studied to procure the relief of others under all necessities, whether spiritual or corporal. For this purpose he established many other confraternities, as that called Of Charity, to attend all poor sick persons in each parish; which institute he began in Bresse, and propagated in other places where he made any missions: one called Of the Dames of the Cross, for the education of young girls: another of Dames to serve the sick in great hospitals, as in that of Hotel Dieu in Paris. He procured and directed the foundation of several great hospitals, as in Paris that of foundlings, or those children who, for want of such a provision, are exposed to the utmost distress, or to the barbarity of unnatural parents: also that of poor old men: at Marseilles the stately hospital for the galley-slaves, who when sick are there abundantly furnished with every help both corporal and spiritual. All these establishments he settled under excellent regulations, and supplied with large sums of money to defray all necessary expences. He instituted a particular plan of spiritual exercises for those that are about to receive holy orders; and others for those who desire to make general confessions, or to deliberate upon the choice of a state of life. He also appointed regular ecclesiastical conferences on the duties of the clerical state, &c. It must appear almost incredible that so many and so great things could have been effected by one man, and a man who had no advantages from birth, fortune, or any shining qualities

which the world admires and eſteems. But our ſurpriſe would be much greater if we could enter into a detail of his wonderful actions, and the infinite advantages which he procured others. During the wars in Lorrain, being informed of the miſeries to which thoſe provinces were reduced, he collected charities among pious perſons at Paris which were ſent thither, to the amount of fifteen or ſixteen hundred thouſand livres, ſays Abelly; nay, as Collet proves from authentic vouchers, of two millions, that is, according to the value of money at that time, conſiderably above one hundred thouſand pounds ſterling: and he did the like on other occaſions. He aſſiſted king Lewis XIII. at his death, and by his holy advice and exhortations that monarch expired in perfect ſentiments of piety and reſignation. Our ſaint was in the higheſt favour with the queen regent Anne of Auſtria, who nominated him a member of the young king's Council of Conſcience, and conſulted him in all eccleſiaſtical affairs and in the collation of benefices: which office he diſcharged ten years.

Amidſt ſo many and ſo great employs his ſoul ſeemed always united to God: in the moſt diſtracting affairs it kept as it were an eye always open to him, in order to converſe continually with him. This conſtant attention to him he often renewed, and always when the clock ſtruck by making the ſign of the croſs (at leaſt ſecretly with his thumb upon his breaſt) with an act of divine love. Under all croſſes, diſappointments and ſlanders he always preſerved a perfect ſerenity and evenneſs of mind, which it did not ſeem in the power of the whole world to diſturb. For he conſidered all events only with a view to the divine will, and with an entire reſignation to it, having no other deſire but that God ſhould be glorified in all things. Whether this was to be done by his own diſgrace and ſufferings, or by whatever other means it pleaſed the divine majeſty, he equally rejoiced. Not that he fell into the pretended apathy or inſenſibility of the proud Stoics, or into the impious indifference of the falſe Myſtics, afterwards called Quietiſts, than which nothing is more

contrary to true piety, which is always tender, affectionate, and moſt ſenſible to all the intereſts of charity and religion. This was the character of our ſaint, who regarded the afflictions of all others as his own, ſighed continually with St. Paul after that ſtate of glory in which he ſhould be united inſeparably to his God, and poured forth his ſoul before him with tears over his own and others ſpiritual miſeries. Having his hope fixed as a firm anchor in God, by an humble reliance on the divine mercy and goodneſs, he ſeemed raiſed above the reach of the malice of creatures or the frowns of the world; and he enjoyed a tranquillity within his breaſt which no ſtorms were able to ruffle or diſturb. So perfect was the maſtery which he had gained over his paſſions that his meekneſs and patience ſeemed unalterable, whatever provocations he met with. He was never moved by affronts, unleſs to rejoice ſecretly under them, becauſe he was ſure to find in them a hidden treaſure of grace, and an opportunity of vanquiſhing himſelf. This is the fruit of the victory which perfect virtue gains over ſelf-love. And it is a more perfect ſacrifice to God, a ſurer teſt of ſincere virtue, a more heroic victory, and a more glorious triumph of the ſoul to bear a ſlander, an injurious ſuſpicion, or an unjuſt inſult in ſilence and patience than the moſt ſhining exterior act of virtue: a language often repeated, but little underſtood or practiſed among Chriſtians. Perfect ſelf-denial, the moſt profound humility, and an eminent ſpirit of prayer were the means by which St. Vincent attained to this degree of perfection: and he moſt earneſtly recommended the ſame to his diſciples. Humility he would have them to make the baſis of his Congregation, and it was the leſſon which he never ceaſed to repeat to them, that they ought to ſtudy ſincerely to conceal even their natural talents. When two perſons of extraordinary learning and abilities once preſented themſelves, deſiring to be admitted into his Congregation, he gave them both a repulſe, telling them: "Your abilities raiſe you above our low ſtate. Your talents may be of good ſervice in ſome other place. As for us, our

higheſt ambition is to inſtruct the ignorant, to bring ſinners to a ſpirit of penance, and to plant the goſpel-ſpirit of charity, humility, meekneſs and ſimplicity in the hearts of all Chriſtians." He laid it down alſo as a rule of humility, that if poſſible a man ought never to ſpeak of himſelf or his own concerns, ſuch diſcourſe uſually proceeding from, and nouriſhing in the heart, pride and ſelf-love. This indeed is a rule preſcribed by Confucius, Ariſtotle, Cato, Pliny and other philoſophers; becauſe, ſay they, for any one to boaſt of himſelf is always the moſt intolerable and barefaced pride, and modeſty in ſuch diſcourſe will be ſuſpected of ſecret vanity. Egotiſm, or the itch of ſpeaking always of a man's ſelf, ſhews he is intoxicated with the poiſon of ſelf-love, refers every thing to himſelf, and is his own centre, than which ſcarce any thing can be more odious and offenſive to others. But Chriſtian humility carries this maxim higher, teaching us to love a hidden life, and to lie concealed and buried, as being in ourſelves nothingneſs and ſin.

St. Vincent exerted his zeal againſt the novelties concerning the article of divine grace which ſprang up in his time. Michael Baius, doctor and profeſſor of divinity at Louvain, advanced a new doctrine concerning the grace conferred on man in the two ſtates before and after Adam's fall, and ſome other ſpeculative points: and pope Pius V. in 1567, condemned ſeventy-ſix propoſitions under his name. Some of theſe Baius confeſſed he had taught, and theſe he ſolemnly revoked and ſincerely condemned with all the reſt, in 1580, in preſence of F. Francis Toletus, afterwards cardinal, whom Gregory XIII. had ſent for that very purpoſe to Louvain. Cornelius Janſenius, and John Verger, commonly called Abbé de St. Cyran, contracted a cloſe friendſhip together during their ſtudies firſt at Louvain, afterwards at Paris, and concerted a plan of a new ſyſtem of doctrine concerning divine grace, founded, in part, upon ſome of the condemned errors of Baius. This ſyſtem Janſenius, by his friend's advice, endeavoured to eſtabliſh in a book, which from St. Auſtin, the great doctor of grace, he entitled *Au-*

guſtinus. After having been biſhop of Ipres from 1635 to 1638, he died of the peſtilence, having never publiſhed his book, in the cloſe of which he inſerted a declaration that he ſubmitted his work to the judgment of the church. (*b*) Fromond, another Louvanian di-

(*b*) This book of Janſenius was condemned by Urban VIII. in 1641, and in 1653 Innocent X. cenſured five propoſitions to which the errors contained in this book were principally reduced. Alexander VII. in 1656, confirmed theſe decrees, and in 1665, approved the formulary propoſed by the French clergy for the manner of receiving and ſubſcribing them. Paſchaſius Quenel, a French Oratorian, publiſhed in 1671, his book of *Moral Reflections on the Goſpels*, which he afterwards augmented, and added like reflections on the reſt of the New Teſtament, which work he printed complete in 1693, and 1694. In it he craftily inſinuated the errors of Janſenius, and a contempt of the cenſures of the church. Clement XI. condemned this book in 1708: and in 1713, by the Conſtitution *Unigenitus*, cenſured one hundred and one propoſitions extracted out of it. Theſe decrees were all received and promulgated by the clergy of France, and regiſtered in the parliament of that kingdom, that they might receive the force of a law of the ſtate. And they are adopted by the whole catholic church, as cardinal Biſſy, Languet, and other French prelates have clearly demonſtrated.

The Janſenian hereſy is downright Predeſtinatianiſm, than which no doctrine can be imagined more monſtrous and abſurd. The principal errors couched in the doctrine of Janſeniſts are, that God ſometimes refuſes, even to the juſt, ſufficient grace to comply with his precepts: that the grace which God affords man ſince the fall of Adam, is ſuch, that if concupiſcence be ſtronger, it cannot produce its effect; but if the grace be more powerful than the oppoſite concupiſcence in the ſoul, or relatively to it victorious by a *neceſſitating* influence, that then it cannot be reſiſted, rejected or hindred: and that Chriſt by his death paid indeed a price ſufficient for the redemption of all men, and offered it to purchaſe ſome weak inſufficient graces for reprobate ſouls, but not to procure them means truly applicable, and ſufficient for their ſalvation: which is really to confine the death of Chriſt to the elect, and to deprive the reprobate of ſufficient means to attain to ſalvation. The main ſpring or hinge of this ſyſtem is, that the grace which inclines man's will to ſupernatural virtue, ſince the fall of Adam, conſiſts in a moral pleaſurable motion or a delectation infuſed into the ſoul inclining her to virtue, as concupiſcence carries her to vice: and that the power of delectation, whether of virtue or vice, which is ſtronger, draws the will by an inevitable neceſſity, as it were by its own weight.

The equivocations, by which ſome advocates for theſe erroneous principles have endeavoured to diſguiſe or ſoften their harſhneſs, only diſcover their fear of the light. A certain modern philoſopher is more daring who, in ſpight not only of revelation, which he diſclaims, but

vine, an abler ſcholar, and a more polite writer, poliſhed the ſtyle of this book, and put it in the preſs. (1) Verger became director of the nuns of Port-Royal, had read ſome ancient writers on books of devotion, and wrote with eaſe. (2) But his very works on ſubjects of piety, however neatly writ, betray the author's exceſſive preſumption, and forbidding ſelf-ſufficiency. He became the moſt ſtrenuous advocate for Janſeniſm, and was detained ten years priſoner in the caſtle of Vincennes. He died ſoon after he had recovered his liberty, in 1643. This man had by his reputation gained the eſteem of St. Vincent: but the ſaint hearing him one day advance his errors, and add that the church had failed for five or ſix hundred years paſt, he was ſtruck with horror, and from that moment renounced the friendſhip of ſo dangerous a perſon. When theſe errors were afterwards more publicly ſpread abroad, he ſtrenuouſly exerted himſelf againſt them. On which account Gerberon, the Janſeniſtical hiſtorian, makes him the butt of his rancour and ſpleen. But general and vague invectives of the enemies to truth are the commendation of his piety and zeal. (3) Our ſaint's efforts to deſtroy that hereſy, ſays Abelly, never made him approve a looſe morality, which on all occaſions he no leſs avoided and abhorred than the errors of the Janſeniſts. He was particularly careful in inſiſting on all the conditions of true repentance to render it ſincere and perfect: for want of which he uſed to ſay with St. Ambroſe, that ſome pretended penitents are rendered more criminal by their ſacrilegious hypocriſy

(1) See F. Honoré Addit. ſur les Obſerv. p. 241, &c. Languet ep. Paſtor, &c. (2) Honoré, ibid. p. 245, 253, &c. (3) See Collet's life of St. Vincent, l. 3. T. 1. p. 260, and Abelly, l. 2. ch. 12.

but alſo of reaſon and experience, openly denies all free-will or election in human actions, pretending to apply this ſyſtem of a two-fold delectation to every natural operation of the will. (See Hume's *Eſſay on Free-Will.*) Thoſe who obſtinately oppoſe the decrees of the church in theſe diſputes, without adopting any heretical principle condemned as ſuch by the church, but found their unjuſt exceptions in ſome points of diſcipline, or any other weak pretences, cannot be charged with hereſy: nevertheleſs, only invincible ignorance can exempt them from the guilt of diſobedience, though they ſhould not proceed to a ſchiſmatical ſeparation in communion.

in the abuſe of ſo great a ſacrament, than they were by all their former ſins.

In the year 1658, St. Vincent aſſembled the members of his congregation at St. Lazarus, and gave to every one a ſmall book of rules which he had compiled. At the ſame time he made a pathetic exhortation to enforce the moſt exact and religious obſervance of them. This Congregation was again approved and confirmed by Alexander VII. and Clement X. St. Vincent was choſen by St. Francis of Sales director of his nuns of the Viſitation that were eſtabliſhed at Paris. The robuſt conſtitution of the zealous ſervant of God was impaired by his uninterrupted fatigues and auſterities. In the eightieth year of his age he was ſeized with a periodical fever, with violent night ſweats. After paſſing the night almoſt without ſleep, and in an agony of pain, he never failed to riſe at four in the morning, to ſpend three hours in prayer, to ſay maſs every day (except on the three firſt days of his annual retreat, according to the cuſtom he had eſtabliſhed) and to exert, as uſual, his indefatigable zeal in the exerciſes of charity and religion. He even redoubled his diligence in giving his laſt inſtructions to his ſpiritual children; and recited every day after maſs the prayers of the church for perſons in their agony, with the recommendation of the ſoul, and other preparatory acts for his laſt hour. Alexander VII. in conſideration of the extreme weakneſs to which his health was reduced, ſent him a brief to diſpenſe him from reciting his breviary; but before it arrived, the ſervant of God had finiſhed the courſe of his labours. Having received the laſt ſacraments, and given his laſt advice, he calmly expired in his chair, on the 27th of September, 1660, being fourſcore and five years old. He was buried in the church of St. Lazarus in Paris, with an extraordinary concourſe and pomp. An account of ſeveral predictions of this ſervant of God, and ſome miraculous cures performed by him whilſt alive, may be read in his life written by Collet, (4) with a great number of miracles wrought through his

(4) L. 9.

interceſſion after his death at Paris, Angiers, Sens, in Italy, &c. Mr. Bonnet, ſuperior of the ſeminary at Chartres, afterward general of the congregation, by imploring this ſaint's interceſſion, was healed inſtantaneouſly of an inveterate entire rupture called by the phyſicians *Entero-epiplocelle*, (*c*) which had been declared by the ableſt ſurgeons abſolutely incurable: this miracle was approved by cardinal Noailles. Several like cures of fevers, hemorrhages, palſies, dyſenteries and other diſtempers were juridically proved. A girl eight years old, both dumb and lame, was cured by a ſecond Novena or nine days devotion performed for her by her mother in honour of St. Vincent. His body was viſited by cardinal Noailles in preſence of many witneſſes, in 1712, and found entire and freſh, and the linen cloths in the ſame condition as if they were new. The tomb was then ſhut up again. This ceremony is uſually performed before the beatification of a ſervant of God, though the incorruption of the body by itſelf is not regarded as a miraculous proof at Rome, or elſewhere, as Collet remarks. (5) After the ordinary rigorous examinations of the conduct, heroic virtues and miracles of this ſaint at Rome, pope Benedict XIII. performed with great ſolemnity the ceremony of his beatification in 1729. Upon the publication of the brief thereof the archbiſhop of Paris cauſed the grave to be again opened. The lady marechale of Noailles, the marſhal her ſon, and many other perſons were preſent: but the fleſh on the legs and head appeared corrupted, which alteration from the ſtate in which it was found twenty-ſeven years before, was attributed to a flood of water which twelve years before this had overflowed that vault. Miracles continued frequently to be wrought by the relicks and invocation of St. Vincent. A Benedictin nun at Montmirel, afflicted with a violent fever, retention of urine, ulcers and other diſorders, her body being ſwelled to an enormous ſize,

(5) T. 2. p. 546.

(*c*) This conſiſts in a prolapſe both of the gut and the omentum or caul together.

and having been a long time paralytic, was perfectly cured all at once by a relick of St. Vincent, applied to her by Monſeigneur Joſeph Languet, then biſhop of Soiſſons. Francis Richer, in Paris, was healed in a no leſs miraculous manner. Miſs Louiſa Elizabeth Sackville, an Engliſh young lady at Paris, was cured of a palſy by performing a novena at the tomb of St. Vincent: which miracle was atteſted in the ſtrongeſt manner, among others, by Mrs. Hayes, a Proteſtant gentlewoman with whom ſhe lodged. Miſs Sackville became afterwards a nun in the French abbey called of the Holy Sacrament in Paris, lived ten years without any return of her former diſorder, and died in 1742. St. Vincent was canonized in 1737, by pope Clement XII.

This ſaint could not diſplay his zeal more to the advantage of his neighbour than by awaking Chriſtians from the ſpiritual lethargy in which ſo many live. He ſet before their eyes the grievous diſorder of lukewarmneſs in the divine ſervice, and explained to them, like another Baptiſt, the neceſſity and obligations of ſincere repentance. For thoſe certainly can never be entitled to the divine favour who live in an ambiguous, divided and diſtracted ſtate of ſinning and repenting; of being heathens and Chriſtians by turns. Still more dreadful is the ſtate of thoſe who live in habitual ſin, yet are inſenſible of their danger, and frightful miſeries! Into what extravagance, folly, ſpiritual blindneſs, and ſometimes incredulity, do mens paſſions often plunge them! To what a degree of madneſs and ſtupidity do men of the fineſt natural parts ſink, when abandoned by God! or rather when they themſelves abandon God, and that light which he has ſet up in the world! Let us by tears and prayers implore the divine mercy in favour of all blind ſinners.

On the same Day.

St. Arsenius, Anchoret. He was a Roman by birth, and was related to ſenators. He had been trained up in learning and piety, was ſincerely virtuous, and well ſkilled, not only in the holy ſcriptures,

but alſo in the profane ſciences, and in the Latin and Greek languages and literature. He was in deacon's orders, and led a retired life at home with his ſiſter in Rome, when the emperor Theodoſius the Great wanted a perſon to whom he might entruſt the care of his children, and deſired the emperor Gratian to apply for that purpoſe to the biſhop of Rome, who recommended Arſenius. Gratian ſent him to Conſtantinople, where he was kindly received by Theodoſius, who advanced him to the rank of a ſenator, with orders that he ſhould be reſpected as the father of his children whoſe tutor and preceptor he appointed him. No one in the court at that time wore richer apparel, had more ſumptuous furniture, or was attended by a more numerous train of ſervants than Arſenius; he was attended by no fewer than a thouſand, all richly clad. Theodoſius coming one day to ſee his children at their ſtudies, found them ſitting, whilſt Arſenius talked to them ſtanding. Being diſpleaſed thereat, he took from them for ſome time the marks of their dignity, and cauſed Arſenius to ſit, and them to liſten to him ſtanding.

Arſenius had always a great inclination to a retired life, which the care of his employment and the incumbrances of a great fortune made him deſire the more ardently: for titles and honours were burdenſome to him. At length, about the year 390, an opportunity offered itſelf. Arcadius having committed a conſiderable fault, Arſenius whipped him for it. The young prince reſenting the chaſtiſement grew the more obſtinate. Arſenius laid hold of this occaſion to execute the project he had long before formed of forſaking the world. The lives of the Fathers, both in Roſweide and Cotelier, make no mention of this reſentment of Arcadius, which circumſtance is only related by Metaphraſtes; on which account it is omitted by Tillemont and others. It is moſt certain that retirement had long been the object of the ſaint's moſt earneſt wiſhes and deſires. But before he left the court, he for a long time begged by earneſt prayer to know the will of God, and one day making this re-

queſt with great fervour he heard a voice, ſaying, "Arſenius, flee the company of men, and thou ſhalt be ſaved." He obeyed the call of heaven without delay, and going on board a veſſel, ſailed to Alexandria, and thence proceeded to the deſert of Scetè, where he embraced an anachoretical life. This happened about the year 394, he being in the fortieth year of his age, and having lived eleven years at the court. There he renewed his prayers to God, begging to be inſtructed in the way of ſalvation, having no other deſire than to make it his only ſtudy to pleaſe God in all things. Whilſt he prayed thus he again heard a voice which ſaid: "Arſenius, flee, hold thy peace, and be quiet; theſe are the principles of ſalvation," (1) that is, the main things to be obſerved in order to be ſaved. Purſuant to the repeated advice or injunction of fleeing and avoiding human converſation, he made choice of a very remote cell, and admitted very few viſits even from his own brethren. When he went to the church, upwards of thirty miles diſtance from his habitation, he would place himſelf behind one of the pillars, the better to prevent his ſeeing, or being ſeen by any one. Theodoſius in great affliction for the loſs of him, cauſed ſearch to be made for him both by ſea and land: but was ſoon after called into the weſt to revenge the death of Valentinian II. and to extinguiſh the rebellion of Arbogaſtus his murderer, and Eugenius, died of a dropſy at Milan, in 395. Arcadius being left emperor of the eaſt, advanced Rufin who was the prefectus-prætorio, and had been his flattering governor, to the rank of prime miniſter, committing to him the direction not only of his armies, but alſo of the whole empire. He at the ſame time earneſtly deſired to call back to court his holy maſter Arſenius, that he might be aſſiſted by his wiſe and faithful counſels. Being informed that he was in the deſert of Scetè, he wrote to him, recommending himſelf to his prayers, begging his forgiveneſs, and offering him the diſpoſal of all the tribute of Egypt,

(1) *Fuge, tace, quieſce; hæc ſunt principia ſalutis.* Roſweide, Cotelier, & St. Theod. Stud. Vit. S. Arſen. c. 1. n. 7.

that he might make a proviſion for the monaſteries and the poor at his diſcretion. But the ſaint had no other ambition on earth than to be allowed the liberty of enjoying his ſolitude, that he might employ his time in bewailing his ſins, and in preparing his ſoul for eternity. He therefore anſwered the emperor's meſſage only by word of mouth, ſaying: "God grant us all the pardon of our ſins: as to the diſtribution of the money, I am not capable of ſuch a charge, being already dead to the world." When he firſt preſented himſelf to the ancients or ſuperiors of the monks of Scetè, and begged to be allowed to ſerve God under their direction, they recommended him to the care of St. John the Dwarf, who, when the reſt in the evening ſat down to take their repaſt, took his place among them, and left Arſenius ſtanding in the middle, without taking notice of him. Such a reception was a ſevere trial to a courtier; but was followed by another much rougher. For in the middle of the repaſt St. John took a loaf or portion of bread, and threw it on the ground before him, bidding him with an air of indifference eat if he would. Arſenius cheerfully fell on the ground, and in that poſture took his meal. St. John was ſo ſatisfied with his behaviour in this ſingle inſtance, that he required no farther trial for his admiſſion, and ſaid to his brethren: "Return to your cells with the bleſſing of the Lord. Pray for us. This perſon is fit for a religious life."

Arſenius after his retreat only diſtinguiſhed himſelf among the anchorets by his greater humility and fervour. At firſt he uſed, without perceiving it, to do certain things which he had practiſed in the world, which ſeemed to ſavour of levity or immortification, as, for inſtance, to ſit croſs-legged, or laying one knee over another. The ſeniors were unwilling, through the great reſpect they bore him, to tell him of this in a public aſſembly in which they were met to hold a ſpiritual conference together. But abbot Pemen or Paſtor made uſe of this ſtratagem. He agreed with another that he ſhould put himſelf in that poſture; and then he rebuked him for his immodeſty: nor did the

other offer any excuſe. Arſenius perceived that the reproof was meant for him, and corrected himſelf of that cuſtom. In other reſpects he appeared from the beginning an accompliſhed maſter in every exerciſe of virtue in that venerable company of ſaints. To puniſh himſelf for his ſeeming vanity at court, becauſe he had there gone more richly habited than others, his garments were always the meaneſt of all the monks in Scetè. He employed himſelf on working-days till noon in making mats of palm-tree leaves; and he always worked with a handkerchief in his boſom, to wipe off the tears which continually fell from his eyes. He never changed the water in which he moiſtened his palm-tree leaves, but only poured in freſh water upon it as it waſted. When ſome aſked him one day why he did not caſt away the corrupted water? he anſwered: "I ought to be puniſhed by this ill ſmell, for the ſenſuality with which I formerly uſed perfumes when I lived in the world." To ſatisfy for former ſuperfluities he lived in the moſt univerſal poverty, ſo that in a violent fit of illneſs having occaſion for a ſmall ſum to procure him ſome little neceſſaries, he was obliged to receive it in alms, whereupon he gave God thanks for being made worthy to be thus reduced to the neceſſity of aſking alms in his name. The diſtemper continued ſo long upon him that the prieſt of this deſert of Scetè cauſed him to be carried to his apartment contiguous to the church, and laid him on a little bed made of the ſkins of beaſts, with a pillow under his head. One of the monks coming to ſee him was much ſcandalized at his lying ſo eaſy, and ſaid: "Is this the abbot Arſenius?" The prieſt took him aſide, and aſked him what his employment had been in the village before he was a monk? The old man anſwered: "I was a ſhepherd, and lived with much pains and difficulty." Then the prieſt ſaid: "Do you ſee this abbot Arſenius? when he was in the world he was the father of the emperors: he had a thouſand ſlaves clothed in ſilk, with bracelets and girdles of gold, and he ſlept on the ſofteſt and richeſt beds. You who was a ſhepherd, did not find in the world the eaſe

which you now enjoy." The old man moved by these words fell down, and said; "Pardon me, father, I have sinned; he is in the true way of humiliation." And he went away exceedingly edified. Arsenius in his sickness wanting a linen garment, accepted something given him in charity to buy one, saying: "I return thanks to thee, O Lord, for thy grace and mercy, in permitting me to receive alms in thy name." One of the emperor's officers, at another time, brought him the will of a senator his relation, who was lately dead, and had left him his heir. The saint took the will, and would have torn it to pieces, but the officer threw himself at his feet, and begged him not to tear it, saying, such an accident would expose him to be tried for his life. St. Arsenius, however, refused the estate, saying, "I died before him, and cannot be made his heir."

Though no one knew the saint's fasts, they must have been excessive, as the measure of corn, called Thallin, (*a*) sent him for the year was exceeding small: this however he managed so well as not only to make it suffice for himself, but also to impart some of it to his disciples when they came to visit him. When new fruit was brought him he just tasted it, and gave thanks to God; but he took so little as to shew he did it only to avoid the vanity of singularity. Great abstinence makes little sleep to suffice nature. Accordingly St. Arsenius often passed the whole night in watching and prayer, as we learn from his disciple Daniel. At other times, having watched a considerable part of the night, when nature could hold out no longer, he would allow himself a short repose, which he took sitting, after which he resumed his wonted exercises. On Saturday evenings, as the same disciple relates, it was his custom to go to prayers at sunset, and continue in that exercise with his hands lifted up to heaven, till the sun beat on his face the next morning. His affection for the holy exercise of

(*a*) A small Egyptian measure of vegetables made of palm-tree leaves, as the word implies. See Cotelier, Mon. Gr. T. 4. not. p. 748. and Du Cange Gloss. Græc. V. θάλλιν.

prayer, and his dread of the danger of vain-glory gave him the ſtrongeſt love of retirement. He had two diſciples who lived near him, and did all his neceſſary buſineſs abroad. Their names were Alexander and Zoilus; he afterward admitted a third called Daniel. All three were famous for their ſanctity and diſcretion, and frequent mention is made of them in the hiſtories of the fathers of the deſerts of Egypt. St. Arſenius would ſeldom ſee ſtrangers who came to viſit him, ſaying, he would only uſe his eyes to behold the heavens.

Theophilus, the patriarch of Alexandria, came one day in company with a certain great officer and others to viſit him, and begged he would entertain them on ſome ſpiritual ſubject for the good of their ſouls. The ſaint aſked them whether they were diſpoſed to comply with his directions: and being anſwered in the affirmative, he replied: "I intreat you then that wherever you are informed of Arſenius's abode you would leave him to himſelf, and ſpare yourſelves the trouble of coming after him." On another occaſion, when the ſame patriarch ſent to know if he would open his door to him if he came, St. Arſenius returned for anſwer, that if he came alone he would; but that if he brought others with him he would ſeek out ſome other place, and would ſtay there no longer. Melania, a noble Roman lady, travelled as far as Egypt only to ſee Arſenius, and by means of Theophilus contrived to meet him as he was coming out of his cell. She threw herſelf at his feet. The ſaint ſaid to her: "A woman ought not to leave her houſe. You have croſſed theſe great ſeas that you may be able to ſay at Rome that you have ſeen Arſenius, and raiſe in others a curioſity to come and ſee me." Not daring to lift up her eyes, as ſhe lay on the ground, ſhe begged he would always remember her and pray for her. He anſwered: "I pray that the remembrance of you be blotted out of my mind." Melania returned to Alexandria in great grief at this anſwer. But Theophilus comforted her, ſaying: "He only prayed that he might forget your perſon, on ac-

count of your ſex; but as for your ſoul, doubt no but he will pray for you."

The ſaint never viſited his brethren, contenting himſelf with meeting them at ſpiritual conferences. The abbot Mark aſked him one day in the name of the hermits, why he ſo much ſhunned their converſation? The ſaint anſwered: "God knoweth how dearly I love you all; but I find I cannot be both with God and with men at the ſame time; nor can I think of leaving God to converſe with men." This diſpoſition however did not hinder him from giving ſhort leſſons of virtue to his brethren, and ſeveral of his apothegms are recorded among thoſe of the ancient fathers. He ſaid often: "I have always ſomething to repent of after having converſed with men: but have never been ſorry for having been ſilent." He had frequently in his mouth thoſe words which St. Euthymius and St. Bernard uſed alſo to repeat to themſelves, to renew their fervour in the diſcharge of the obligations of their profeſſion: "Arſenius, why haſt thou forſaken the world, and wherefore art thou come hither?" Being aſked one day why he, being ſo well verſed in the ſciences, ſought the inſtruction and advice of a certain monk who was an utter ſtranger to all human literature? he replied: "I am not unacquainted with the learning of the Greeks and Romans; but I have not yet learned the alphabet of the ſcience of the ſaints, whereof this ſeemingly ignorant perſon is maſter."

Though the ſaint was excellently verſed in ſacred learning, and in the maxims and practice of perfect chriſtian virtue, he never would diſcourſe on any point of ſcripture, and choſe rather to hear than to inſtruct or ſpeak, making it the firſt part of his ſtudy to diveſt his mind of all ſecret opinion of himſelf, or confidence in his own abilities or learning. And this he juſtly called the foundation of humility and all chriſtian virtue. Evagrius of Pontus, who had diſtinguiſhed himſelf at Conſtantinople by his learning, and had retired to Jeruſalem, and thence into the deſerts of Nitria in 385, expreſſed his ſurpriſe to our ſaint, that many very learned men made no progreſs in virtue, whilſt

many Egyptians, who knew not the very letters of the alphabet, arrived at a high degree of ſublime contemplation. To whom Arſenius made this anſwer: "We make no progreſs in virtue, becauſe we dwell in that exterior learning which puffs up the mind; but theſe illiterate Egyptians have a true ſenſe of their own weakneſs, blindneſs and inſufficiency; by which they are qualified to labour ſucceſsfully in the purſuit of virtue." This ſaint uſed often to cry out to God with tears in the moſt profound ſentiment of humility: "O Lord, forſake me not, I have done nothing that can be acceptable in thy ſight; but for the ſake of thy infinite mercy enable and aſſiſt me that I may now begin to ſerve thee faithfully."

Nothing is ſo remarkable or ſo much ſpoken of by the ancients concerning our ſaint, as the perpetual tears which flowed from his eyes almoſt without intermiſſion. The ſource from which they ſprung was the ardour with which he ſighed after the glorious light of eternity, and the ſpirit of compunction with which he never ceaſed to bewail the ſins of his life paſt, and the daily imperfections into which he fell. But nothing was more amiable or ſweet than theſe tears of devotion, as appeared in the venerable and majeſtic ſerenity of his countenance. His example was a proof of what the ſaints aſſure us concerning the ſweetneſs of the tears of divine love. "When you hear tears named," ſays St. Chryſoſtom (1), "do not repreſent to yourſelves any thing grievous or terrible. They are ſweeter than any carnal delights which the world can enjoy." St. Auſtin ſays to the ſame purpoſe (2): "The tears of devotion are ſweeter than the joys of theatres." St. John Climacus unfolds to us at large the incomparable advantages, and holy pleaſure of pious tears, and among other things writes thus (3): "I am aſtoniſhed when I conſider the happineſs of holy compunction; and I wonder how carnal men can think it affliction. It contains in it a pleaſure and ſpiritual joy as wax does honey. God in an

(1) St. Chryſ. l. de Virginit. T. 1. p. 321. ed. Ben. (2) St. Aug. in Pſ. 128. (3) St. John Clim. Grad. 7. p. 427.

inviſible manner viſits and comforts the heart that is broken with this holy ſorrow." St. Arſenius being aſked by a certain perſon what he muſt do to deliver himſelf from a troubleſome temptation of impure thoughts, the ſaint gave him this anſwer: "What did the Madianites do? They decked and adorned their daughters, and led them to the Iſraelites, though they uſed no violence upon them. Thoſe among the ſervants of God that treated them with ſeverity, and revenged their treachery and criminal deſigns with their blood, put a ſtop to their lewdneſs. Behave in the ſame manner with regard to your evil thoughts. Repulſe them vigorouſly, and puniſh yourſelf for this attempt made in yourſelf towards a revolt."

This great ſaint lived in a continual remembrance and apprehenſion of death and the divine judgment. This made Theophilus, the buſy patriarch of Alexandria, cry out when he lay on his death-bed in 312: "Happy Arſenius! who has had this moment always before his eyes." His tears did not disfigure his countenance, which from the inward peace and joy of his ſoul mixed with ſweet compunction, and from his aſſiduous converſation with God, appeared to have ſomething angelical or heavenly; being equally venerable for a certain ſhining beauty, and an inexpreſſible air of majeſty and meekneſs, in a fair and vigorous old age. The great and experienced maſter in a contemplative life, St. John Climacus, propoſes St. Arſenius as an accompliſhed model, and calls him a man equal to the angels, (4) ſaying that he ſhunned ſo rigorouſly the converſation of men, only that he might not loſe ſomething more precious, which was God who always filled his ſoul. Our ſaint called it a capital and indiſpenſable duty of a monk never to intermeddle in any temporal concerns, and never to liſten to any news of the world. He was tall and comely, but ſtooped a little in his old age: had a graceful mien, his hair was all white, and his beard reached down to his girdle, but the tears which he ſhed continually, had worn away his eyelaſhes. He was 40 years old when he quitted the court,

(4) Gr. 27. n. 65.

and he lived in the ſame auſtere manner from that time to the age of 95: he ſpent 40 years in the deſert of Scetè, except that about the year 395, he was obliged to leave it for a ſhort time, on account of an irruption of the Mazici, a barbarous people of Lybia; but the plunderers were no ſooner returned home but he haſtened back to his former ſolitude, where he remained till a ſecond inroad of the ſame barbarians, in which they maſſacred ſeveral hermits, compelled him entirely to forſake this abode about the year 434. He retired weeping to the rock of Troë, called alſo Petra, over againſt Memphis, and ten years after to Canopus near Alexandria. But not being able to bear the neighbourhood of that great city, he ſtaid here only three years; then returned to Troë, where he died two years after. Knowing that his end was drawing near he ſaid to his diſciples: "One only thing I beg of your charity, that when I am dead I may be remembered in the holy ſacrifice. If in my life I have done any thing that is accepted by God, through his mercy, that I ſhall now find again." They were much grieved to hear him ſpeak as if they were going ſoon to loſe him. Upon which he ſaid: "My hour is not yet come. I will acquaint you of it: but you ſhall anſwer it at the tribunal of Chriſt, if you ſuffer any thing belonging to me to be kept as a relick." They ſaid with tears (being ſolicitous for a funeral proceſſion) "what ſhall we do alone, father? for we know not how to bury the dead." The ſaint anſwered: "Tie a cord to my feet, and drag my carcaſe to the top of the mountain, and there leave it." His brethren ſeeing him weep in his agony, ſaid to him: "Father, why do you weep? are you like others, afraid to die?" The ſaint anſwered: "I am ſeized with great fear: nor has this dread ever forſaken me from the time I firſt came into theſe deſerts." The ſaints all ſerve God in fear and trembling in the conſtant remembrance of his judgment; but this is always accompanied with a ſweet confidence in his infinite love and mercies. The Holy Ghoſt indeed ſo diverſifies his gifts and graces as to make theſe diſpoſitions more ſenſible in ſome than in others. Notwithſtanding this

fear, St. Arſenius expired in great peace, full of faith, and of that humble confidence which perfect charity inſpires. About the year 449, he was 95 years old, of which he had ſpent 55 in the deſert. Abbot Pemen having ſeen him expire, ſaid with tears: "Happy Arſenius! who have wept for yourſelf ſo much here on earth! Thoſe who weep not here, ſhall weep eternally hereafter." This ſaint was looked upon by the moſt eminent monks of ſucceeding ages as a moſt illuſtrious pattern of their ſtate. The great S. Euthymius endeavoured in all his exerciſes to form himſelf upon the model of his life, and to copy in himſelf his humility, his meekneſs, and conſtant evenneſs of mind, his abſtinences, and watching, his compunction and tears, his love of retirement, his charity, diſcretion, fervour, aſſiduous application to prayer, and that greatneſs of ſoul which appeared with ſo much luſtre in all his actions. The name of S. Arſenius occurs in the Roman martyrology on the 19th of July. See his life written by S. Theodore the Studite; and another in Metaphraſtes; alſo the Lives of the Fathers of the Deſert in Roſweide and D'Andilly, T. 2. p. 183, collated with a very fair ancient MS. probably of St. Edmund's-bury, more ample than that publiſhed by Roſweide, in the hands of Mr. Martin, attorney at law in Palgrave, in Suffolk. See likewiſe the Apothegms of the Fathers in Cotelier's *Monumenta Eccleſiæ Græcæ*; the collections and remarks of Pinius the Bollandiſt, Jul. T. 4. p. 605, & F. Marin Vies des Peres des Deſerts d'Orient, T. 3. p. 284 ad 339.

St. SYMMACHUS, Pope, C. He was a native of Sardinia, and archdeacon of the Roman church under pope Anaſtaſius, and ſucceeded him in the holy ſee in 498. Feſtus, the patrician, had been gained by Anaſtaſius, emperor of Conſtantinople, and a protector of the Eutychians, to endeavour to procure from pope Anaſtaſius a confirmation of the Henoticon of Zeno, an imperial edict in favour of thoſe heretics, as Theophanes relates. That pope dying, Feſtus by bribes gained ſeveral voices to raiſe Laurence, archprieſt of

St. Praxedes, to the pontificate. They were both ordained the ſame day. Symmachus in the baſilic of Conſtantine, and Laurence in that of our Lady. Theodoric, king of Italy, though an Arian, ordered that election ſhould take place which was firſt, and made by the greater number. By this rule Symmachus was acknowledged lawful pope. He called a council at Rome of ſeventy-three biſhops, and ſixty-ſeven prieſts, which, to prevent cabals and factions in the elections of popes, ordained that if any one promiſed his vote to another, or deliberated in any aſſembly upon that ſubject, whilſt the pope is living, he ſhould be depoſed and excommunicated: and that after the pope's death that perſon ſhould be duly elected who had a majority of the voices of the clergy. Laurence ſubſcribed theſe decrees the firſt among the prieſts (1), and was afterwards made biſhop of Nocera. Soon after, ſome of the clergy and ſenators, by the contrivance of Feſtus and Probinus, privately recalled Laurence to Rome, and renewed the ſchiſm, which is by many hiſtorians reckoned the firſt that happened in that church, though Novatian had attempted to form one. The ſchiſmatics accuſed Symmachus of many crimes, and king Theodoric commanded a ſynod ſhould be held at Rome upon that occaſion. The biſhops of Liguria, Emilia and Venetia took Ravenna in their way to Rome, and ſtrongly repreſented to the king, that the pope himſelf ought to call the council, which right he enjoyed both by the primacy of his ſee, derived from St. Peter, and by the authority of councils: alſo, that there never had been an inſtance of his being ſubjected to the judgment of his inferiors (2). The king ſhewed them the pope's letters by which he agreed to, and ſummoned the council. Indeed the pontifical ſays, that Symmachus aſſembled this council (3).

The ſynod met at Rome in September 501, and declared pope Symmachus acquitted of the accuſations entered againſt him, condemning to be puniſhed as

(1) Conc. T. 4. p. 1286. (2) Ennod. Apol. p. 342. ed. Sirmond. Item, l. 1. ep. 5. Caſſidor. in Chron. et Anaſt. in Pontific. (3) Conc. T. 4. p. 1287.

ſchiſmatics any who ſhould celebrate maſs without his conſent, but pardoning thoſe who had raiſed the ſchiſm, provided they gave ſatisfaction to the pope (4). When this decree was carried into Gaul, all the biſhops were alarmed at it, and they charged St. Avitus, biſhop of Vienne, to write about it in the name of them all. He addreſſed his letter to Fauſtus and Symmachus, two patricians who had both been conſuls, complaining, that when the pope had been accuſed before the prince, the biſhops, inſtead of oppoſing ſuch an injuſtice, had taken upon them to judge him: "For," ſays he, "it is not eaſy to apprehend how the ſuperior can be judged by his inferiors, eſpecially the head of the church." However, he commends the council for bearing teſtimony to his innocence, and earneſtly intreats the ſenate to maintain the honour of the church, and not to ſuffer the flocks to riſe up againſt their paſtors. The famous deacon Paſchaſius, a man eminent for his great alms-deeds, and other good works, had the misfortune blindly to abet this ſchiſm to the latter end of his life: for which St. Gregory the Great relates, upon the authority of a certain revelation, (5) that he was detained in purgatory after his death, but delivered by the prayers of St. Germanus, biſhop of Capua. Ceillier thinks that he repented only in his laſt moments, (6) or that ſimplicity of heart extenuated his ſin. Paſchaſius wrote a learned book *On the Divinity of the Holy Ghoſt*, though the two books on that ſubject which now bear his name, are the work of Fauſtus of Riez.

Pope Symmachus wrote to the emperor Anaſtaſius declaring that he could not hold communion with him ſo long as he maintained that of Acacius. That prince expected ſuch a menace from the zeal of the pope, and therefore he had not wrote to him upon his promotion, according to cuſtom. He alſo accuſed him of Manicheiſm, though Symmachus had baniſhed the Manichees out of Rome; and he did not ceaſe to thwart the pope, dreading his known zeal againſt his favou-

(4) Ib. p. 1223. (5) Dial. l. 4. c. 40. See Baron. ad an. 498. & Benedict. XIV. l. de Canoniz. Sanctor. (6) T. 15. ch. 23. p. 352. Vie de Paſchaſe.

rite ſect of the Acephali. Symmachus compoſed an apology againſt this emperor, in which he ſhews the dignity of the chriſtian prieſthood (7). He wrote to the Oriental biſhops, exhorting them to ſuffer baniſhment and all perſecutions rather than to betray the divine truth (8). King Thraſimund having baniſhed many catholic African biſhops into Sardinia, pope Symmachus ſent them annually both clothes and money; and there is ſtill extant among the works of Ennodius a letter which this pope ſent to comfort them. He accompanied it with ſome relicks of the martyrs SS. Nazarius and Romanus. He redeemed many captives, and gave one hundred and ſeventy nine pounds of ſilver in ornaments to ſeveral churches in Rome, and to the chapel of the holy-croſs a gold croſs of ten pound weight, in which he encloſed a piece of the true croſs. On a Ciborium, that is, in the language of that time, a tabernacle, which he gave to St. Paul's church, he cauſed to be engraved the figures of our Saviour and the twelve apoſtles. He inſtituted that the hymn of divine praiſe called the *Gloria in Excelſis* ſhould be ſung on every Sunday and on the feſtivals of martyrs, as the pontifical teſtifies. He filled the papal chair 15 years and 8 months, and died on the 19th of July 514. See his letters, the councils, and Anaſtaſius Bibl. Alſo F. Amort's Diſſ. on the cauſe of pope Symmachus, printed at Bologna in 1758.

St. MACRINA, Virgin. She was the eldeſt of all the ten children of St. Baſil the elder, and St. Emmelia, and being trained up in excellent ſentiments of piety, after the death of her father, conſecrated her virginity by vow to God, and was a great aſſiſtant to her mother in educating her younger brothers and ſiſters. St. Baſil the Great, St. Peter of Sebaſte, St. Gregory of Nyſſa, and the reſt, learned from her their early contempt of the world, dread of its dangers, and application to prayer and the word of God. When they were ſent abroad for their improvement, Macrina induced her mother to concur with her in founding

(7) Symmach. Apol. T. 4. Conc. p. 1298. (8) Ib. p. 1301.

two monaſteries, one for men, the other for women, at a little diſtance from each other, on their own eſtate, near Ibora, in Pontus. That of men was firſt governed by St. Baſil, afterward by St. Peter. Macrina drew up the rules for the nunnery with admirable prudence and piety, and eſtabliſhed in it the love and ſpirit of the moſt univerſal poverty, and diſengagement from the world, mortification, humility, aſſiduous prayer and ſinging of pſalms. God was pleaſed to afflict her with a moſt painful cancer; which at length her mother cured, by making, at her requeſt, the ſign of the croſs upon the ſore; only a black ſpot remained ever after upon the part that had been affected.

After the death of St. Emmelia, Macrina diſpoſed of all that was left of their eſtate in favour of the poor, and lived herſelf like the reſt of the nuns, on what ſhe earned by the labour of her hands. Her brother Baſil died in the beginning of the year 379, and ſhe herſelf fell ill eleven months after. St. Gregory of Nyſſa making her a viſit, after eight years abſence, found her ſick of a raging fever, lying on two boards, one of which ſerved for her bed, and the other for her pillow. He was exceedingly comforted by her pious diſcourſes, and animated by the fervour and ardent ſighs of divine love and penance, by which ſhe prepared herſelf for her laſt hour. She calmly expired after having armed herſelf with the ſign of the croſs. Such was the poverty of the houſe that nothing was found to cover her corpſe when it was carried to the grave, but her old hood and coarſe veil: but St. Gregory threw over it his epiſcopal cloak. She had worn about her neck a fillet on which hung an iron croſs, and a ring. St. Gregory gave the croſs to a nun named Veſtiana, but kept himſelf the ring, in which the metal was hollow, and contained in it a particle of the true croſs. Araxus, biſhop of the place, and St. Gregory led up the funeral proceſſion, which conſiſted of the clergy, the monks and nuns, in two ſeparate choirs. The whole company walked ſinging pſalms, with torches in their hands. The holy remains were conveyed to the church of the forty martyrs a mile diſtant from the monaſtery, and

were depoſited in the ſame vault with the ſaint's mother. Prayers were offered up for them both. St. Macrina died in December 379: but is commemorated both by the Latins and Greeks on the 19th of July. This account is given us by St. Gregory of Nyſſa, in the funeral diſcourſe he made upon her, T. 2. p. 149. Add the remarks of F. Boſch, the Bollandiſt, T. 4. Julii, p. 589.

JULY XX.

St. JOSEPH BARSABAS, C.

HE was one of the ſeventy-two diſciples of our Lord, and was put in competition with St. Matthias to ſucceed the traitor Judas in the apoſtleſhip (1). St. Chryſoſtom (2) remarks that St. Joſeph was not diſpleaſed, but rejoiced in the Lord to ſee the preference given to St. Matthias. After the diſperſion of the diſciples he preached the goſpel to many nations, and among other miracles drank poiſon without receiving any hurt, as Papias and from him Euſebius teſtify (3). This ſaint from his extraordinary piety was ſurnamed The Juſt.

The lives of the apoſtles and primitive Chriſtians was a miracle in morals, and a ſenſible effect of almighty grace. Burning with holy zeal they had no intereſt on earth but that of the divine honour, which they ſought in all things: and being warmed with the expectation of an eternal kingdom, they were continually diſcourſing of it, and comforting one another with the hopes of poſſeſſing it: and they did little elſe but prepare to die. Thus by example, ſtill more than by words, they ſubdued their very enemies to the faith, and brought them to a like ſpirit and practice. Their converts, by a wonderful change of manners, became in a moment new creatures. Thoſe who had been the moſt bitter enemies, long bent to luſt and paſſion, be-

(1) Act. i. 20. (2) Hom. 3. in Act. (3) Euſ. hiſt. l. 3. c. 39.

came the moſt loving, forgiving and chaſte perſons in the world. Has grace wrought in us ſo perfect a converſion? Do our lives glorify God's name in this manner, by a ſpirit and practice agreeable to the principles of our divine faith?

ON THE SAME DAY.

St. MARGARET, V. M. According to the ancient martyrologies ſhe ſuffered at Antioch in Piſidia, in the laſt general perſecution. She is ſaid to have been inſtructed in the faith by a chriſtian nurſe, to have been proſecuted by her own father, a prieſt of the idols, and after many torments to have gloriouſly finiſhed her martyrdom by the ſword. Her name occurs in the litany inſerted in the old Roman Order, and in the moſt ancient calendars of the Greeks. From the Eaſt her veneration was exceedingly propagated in England, France and Germany in the eleventh century, during the holy wars. Her body is now kept at Monte-Fiaſcone in Tuſcany. Vida, the glory of the chriſtian muſes, has honoured St. Margaret who is one of the tutelar ſaints of Cremona, his native city, with two hymns; begging of God through her prayers, not long life, riches or honours, but the grace of a happy death and a holy life, that he might be admitted, with a devout and pious heart, to praiſe God in the choir of his holy ſervants. See his hymns, and Pinius the Bollandiſt, Julii T. 5. p. 28.

SS. JUSTA and RUFINA, MM. Theſe holy martyrs were two chriſtian women at Seville in Spain, who maintained both themſelves and many poor perſons by ſelling earthen ware. A fervent ſoul finds in the moſt ordinary courſe of life occaſions of exerciſing many heroic acts of virtue, and makes every ordinary action a perfect holocauſt by performing it with a moſt ardent deſire of pleaſing God with the entire ſacrifice of itſelf. Such were the lives of theſe two faithful ſervants of God in the world. So perfect a virtue deſerved to be honoured with the crown of martyrdom. Though theſe ſaints gave all their ſubſtance to the poor, and were deſirous to ſerve every one for

the edification of their ſouls; yet no motives could draw them into any criminal condeſcenſion. Not to concur to the idolatrous ſuperſtitions, they refuſed to ſell veſſels for the uſe of heatheniſh ſacrifices. The pagans offended at their religious ſcruple, when Dioclesian's edicts renewed the perſecution, broke all the ware in their ſhop, and impeached them for their faith before the governor. The prefect, after they had boldly confeſſed Chriſt, commanded them to be ſtretched on the rack, and their ſides in the mean time to be torn with iron hooks. An idol was placed near the rack with incenſe, that if they would offer ſacrifice, they ſhould be that moment releaſed. But their fidelity was not to be ſhaken. Juſta expired on the rack: which when the judge ſaw, he ordered Rufina to be ſtrangled, and their bodies to be burnt. They ſuffered in the year 304. See their acts publiſhed by Maldonat: alſo Ado, Uſuard, &c.

St. CESLAS, C. of the Order of St. Dominic. He was of the houſe of the counts of Odrovans, and brother to St. Hyacinth, and lived near Cracow in Poland. Having devoted himſelf to God in an eccleſiaſtical ſtate, he became eminent for piety, learning and the innocence of his manners. He was firſt inſtituted to a canonry at Cracow, but afterwards promoted to be Conſervator of Sendomir. His riches he employed on the poor, leading himſelf a moſt abſtemious penitential life. Happening to accompany his uncle Yvo Konſki, chancellor of Poland, into Italy, he received at Rome, together with St. Hyacinth, the habit of St. Dominic from the hands of that holy founder, in 1218. Returning into Germany and Poland he preached penance with wonderful fruit. In 1222, he founded at Prague a convent of one hundred and twenty-ſix friars, in which Andrew the biſhop of Prague took the religious habit, having firſt, with the conſent of pope Honorius III. reſigned his ſee. St. Ceſlas built in the ſame city a nunnery of the ſame Order, in which ſoon after his death queen Margaret, daughter of Leopold archduke of Auſtria, and widow

of Henry king of the Romans, profeſſed herſelf, out of humility, a lay-ſiſter. The ſaint ſent Adrian with twenty-ſix other friars of his Order to preach the faith in Boſnia, where they all received the crown of martyrdom. St. Ceſlas himſelf preached in Sileſia, and reſided long at Breſlaw. He directed St. Hedwiges in the paths of chriſtian perfection, was endowed with the gifts of prophecy and miracles, and filled the northern kingdoms with many eminent ſervants of God.

In 1240, the Tartars marching from Aſia with an army of five hundred thouſand men, fell like a torrent on the Weſt, and ſpread univerſal deſolation over Ruſſia, Bulgaria, Sclavonia, Poland and Hungary to the borders of Germany. They ſlew Henry II. ſurnamed the Pious, duke of Sileſia, in a great battle at Wolſtadt, in 1241, and marched againſt Breſlaw his capital. The inhabitants burned or hid their moſt precious effects, and abandoning the city to the enemy ſhut themſelves up in the citadel. St. Ceſlas bore them company to aſſiſt and comfort them, and never ceaſed with tears to implore the divine protection. God was pleaſed to hear his prayers. When the barbarians had made a breach, and were preparing to ſcale the walls, the ſaint coming from offering the divine myſteries appeared upon the walls, and at the ſame time a globe of fire fell from the heavens upon the camp of the infidels, which it filled with confuſion and terror. In the mean time the Chriſtians made a ſally, and the numberleſs troops of the barbarians perceiving that heaven viſibly fought againſt them, whilſt many were periſhing by the flame, betook themſelves to flight, and abandoned their enterpriſe. Thus they who had overturned ſo many thrones, and trampled to the ground ſo many powerful armies, ſaw themſelves tumbled down from their victories and pride by the prayer of one humble ſervant of God, who renewed on this occaſion the miracles of Elias and Eliſeus. The circumſtances of this wonderful deliverance are authentically atteſted by ancient records, ſtill preſerved among the public archives of the city of Breſlaw, and are related by Martin Cromer, biſhop of Heilſberg or War-

mia, in his hiſtory of Poland, Longinus, and other hiſtorians of the northern kingdoms. St. Ceſlas died in July, the following year 1242. His relicks are preſerved in a ſtately chapel at Breſlaw. The immemorial veneration of his name was approved by Clement XI. in 1713. See Touron Vie de St. Dominique, p. 622. Bzovius, T. 13. Longinus in Hiſt. Poloniæ. Matthias de Miacovia, in chronicis Poloniæ, & Benedict XIV. de Canoniz. l. 2. c. 34. p. 264.

St. AURELIUS, Archbiſhop of Carthage, C. He was archdeacon of Carthage, when, in 388, he was promoted to the archiepiſcopal dignity of that ſee, to which was annexed a juriſdiction little inferior to that of a patriarch over all the metropolitans of the different provinces of Africa. He cultivated a ſtrict friendſhip with St. Auſtin, held ſeveral councils againſt the Donatiſts, and was the firſt that condemned Celeſtius the Pelagian in a council held in 412, and Pelagius himſelf in another council in 416. He anathematized their hereſy before St. Auſtin entered the liſts againſt it. St. Aurelius died in 423. He is highly extolled by St. Fulgentius, (1) and is mentioned in the African calendar of the fifth age on the 20th of July. See the Acts of the Councils of Carthage, Baronius, Baillet, &c.

St. ULMAR, or WULMAR, Abbot of Samer, three miles from Boulogne. He was nobly born at Sylviaco in the territory of Boulogne in Picardy. Renouncing the world in his youth, he entered himſelf a brother in the abbey of Hautmont in Haynault, where it was his employment to keep the cattle, and to hew wood for the community. He was diſtinguiſhed for his eminent ſpirit of prayer, and being compelled by obedience to receive holy orders, was promoted to the prieſthood. He after this obtained leave to live alone in a hermitage near mount Caſſel, and afterward in 688 founded in a wood upon his father's eſtate of Sylviaco in the Boulognois, the abbey of Samer, corruptly ſo called for St. Ulmar's, at preſent of the Congregation of St. Maur. St. Ulmar founded a nunnery at Vileria,

(1) l. 2. de Prædeſt.

now Wiere aux bois, a mile from his own monaſtery, in which he placed his niece Bertana abbeſs. Ceadwalla king of the Weſt-Saxons, paſſing that way in his journey to Rome to receive baptiſm, conferred on St. Ulmar a notable largeſs toward carrying on his foundation. In cloſe retirement in his hermitage near mount Caſſel, the ſaint preſerved himſelf always free from worldly paſſions by flying from the occaſions which chiefly excite them, and by withdrawing from the great ſcene of earthly buſineſs, envy, avarice, and ſtrife. Here ſhutting out the buſy ſwarm of vain images which beſets us in the world, he inured his mind to happy recollection and heavenly contemplation. In this ſweet repoſe he daily advanced in fervour and divine charity till he was called to the joys of his Lord on the 20th of July, 710. He was glorified by miracles, and is named in the Roman and other martyrologies on the 20th of July. On the 17th of June his relicks were conveyed to Boulogne for fear of the plunder of the Normans; and from thence to the abbey of St. Peter's at Ghent, where they were burnt by the fury of the Calviniſts in the ſixteenth century. See his life writ ſoon after his death in Mabillon, Act. Bened. T. 3. p. 237. And more full with new remarks by Cuper the Bollandiſt, Jul. T. 5. p. 81.

St. JEROM ÆMILIANI, C. Founder of the congregation of regular clergy of Somaſcha. He was born at Venice of a patrician family, and in the moſt troubleſome times of the republic ſerved in the troops from his childhood. Whilſt he was governor of the new caſtle in the mountains of Tarviſo, he was taken priſoner, caſt into a dungeon and loaded with chains. His ſufferings he ſanctified by penance and prayer, and being delivered by the miraculous protection of the mother of God, arriving at Tarviſo he hung up his chains before an altar conſecrated to God under the invocation of the bleſſed Virgin, and returning to Venice devoted himſelf to the exerciſes of prayer and all virtues. At that time a famine and a contagious diſtemper having reduced many families to the greateſt diſ-

treſs, he laid himſelf out in relieving all, but was particularly moved with compaſſion for abandoned orphans. Theſe he gathered in a houſe which he hired, clothed and fed them at his own expence, and inſtructed them himſelf with unwearied zeal in the chriſtian doctrine and in all virtue. By the advice of St. Cajetan and others, he paſſed to the continent and erected like hoſpitals for orphans, at Breſcia, Bergamo and other places: and others for the reception of penitent women. At Somaſcha on the frontiers of the Venetian dominions between Bergamo and Milan, he founded a houſe which he deſtined for the exerciſes of thoſe whom he received into his congregation, and in which he long reſided. From this houſe it took its name; though it was ſometimes called St. Mayeul's, titular of a college at Pavia which St. Charles Borromæo put under his direction.

The inſtruction of youth and young clergymen became alſo an object of his zeal in his foundations, and continues ſtill to be in his inſtitute. The brothers during the life of the founder were all laymen, and it was only approved as a pious congregation. The holy founder died at Somaſcha on the 8th of February 1537, of a contagious diſtemper which he had caught by attending the ſick. He was beatified by Benedict XIV; and canonized by Clement XIII. An office in his honour was appointed for the 20th of July, by a decree of the holy ſee, publiſhed in 1769. Six years after his death in 1540 his congregation was declared a religious Order by Paul III. in 1537 and confirmed under the rule of St. Auguſtine by St. Pius V. in 1585, and again by Sixtus V. in 1586. It has no houſes out of Italy and the Catholic Swiſs Cantons. It is divided into three provinces of Lombardy, Venice and Rome The General is choſen every three years out of ea: province in its turn.

JULY XXI.

St. PRAXEDES, Virgin.

SHE was daughter of Pudens a Roman ſenator, and ſiſter to St. Pudentiana, and in the days of pope Pius I. and the emperor Antoninus Pius edified the church of Rome by the bright luſtre of her virtues. All her great riches ſhe employed in relieving the poor and the neceſſities of the church. By the comfort and ſuccours which ſhe afforded the martyrs ſhe endeavoured to make herſelf partaker of their crowns, and ſhe lived in the aſſiduous exerciſe of prayer, watching and faſting. She died in peace and was buried near her ſiſter on the Salarian road. Bede and other martyrologiſts ſtyle her a virgin. An old *Title* or pariſh church in Rome bearing her name is mentioned in the life of pope Symmachus. It was repaired by Adrian I. and Paſchal I. and laſtly by St. Charles Borromæo who took from it his title of cardinal.

The primitive Chriſtians lived only for heaven, and in every ſtep looked up to God, regardleſs of all lower purſuits or meaner advantages that could interfere with their great deſign of knowing and loving him. This conſtant attention to God awed them in their retirements; this gave life and wings to their devotions, and animated them to fervour in all their actions; this carried them through the greateſt difficulties and temptations, and ſupported them under all troubles and afflictions.

On the same Day.

St. Zoticus, Biſhop of Comana in Cappadocia, M. He firſt detected, zealouſly confuted and condemned the errors and impoſtures of the Cataphryges or Montaniſts with their falſe prophecies, as Euſebeius mentions. To this triumph over hereſy and impoſture he added the crown of martyrdom, which he received in the perſecution of Severus, about the year 204. See Euſebius, B. 5. ch. 16. and the ancient martyrologies.

St. BARHADBESCIABAS, Deacon, M. In the fifteenth year of the great perſecution raiſed in Perſia by king Sapor II. by the command of Sapor Tamſapor governor of Adiabene, Barhadbeſciabas, the zealous deacon of the city of Arbela, was apprehended, and put on the rack. Whilſt he was tormented, the officers continually cried out to him: "Worſhip water and fire, and eat the blood of beaſts; and you ſhall be immediately ſet at liberty." But the bleſſed deacon Barhadbeſciabas ſhewed, by the chearfulneſs of his countenance, that the interior joy of his happy ſoul overcame the torments he felt in his body. He often ſaid to the judge: "Neither you nor your king, nor any manner of torments ſhall ever be able to ſeparate me from the love of Jeſus. Him alone have I ſerved from my infancy to this old age." The tyrant at length condemned him to be beheaded, and commanded Aghæus, an apoſtate Chriſtian nobleman, to be his executioner. The holy deacon ſtood bound waiting with joy for the happy moment which was to aſſociate him to the angels; but Aghæus trembled ſo as not to be able to give the blow. He ſtruck, however, ſeven times at the martyr's neck, and not being able to ſever his head from his body, run his ſword into his bowels: of which wound the holy deacon expired ſoon after. The judge ſet guards to watch the bleſſed corpſe: but two clerks carried it off in the in the night, and buried it after the Roman faſhion. He ſuffered on the 20th day of the moon of July, in the year 354, of Sapor II. 45. See his genuine Chaldaic acts in Aſſemani, T. 1. p. 129.

St. VICTOR of Marſeilles, M. The emperor Maximian, reeking with the blood of the Thebæan legion and many other martyrs whom he had maſſacred in different parts of Gaul, arrived at Marſeilles, the moſt numerous and flouriſhing church in thoſe provinces. The tyrant breathed here nothing but ſlaughter and fury, and his coming filled the Chriſtians with fear and alarms. In this general conſternation, Victor a chriſtian officer in the troops went about in the night time from houſe to houſe viſiting the faithful, and in-

ſpiring them with contempt of a temporal death and the love of eternal life. He was ſurpriſed in this action ſo worthy a ſoldier of Jeſus Chriſt, and brought before the prefects Aſterius and Eutychius, who exhorted him not to loſe the fruit of all his ſervices and the favour of his prince for the worſhip of a dead man: ſo they called Jeſus Chriſt. He anſwered, that he renounced thoſe recompenſes if he could not enjoy them without being unfaithful to Jeſus Chriſt, the eternal Son of God who vouchſafed to become man for our ſalvation, but who raiſed himſelf from the dead, and reigns with the Father being God equally with him. The whole court heard him with tumultuous ſhouts of indignation and rage. However, the priſoner being a perſon of diſtinction, the prefects ſent him to Maximian himſelf. The incenſed countenance of an emperor did not daunt the champion of Chriſt; and the tyrant ſeeing his threats to have no effect upon him, commanded him to be bound hands and feet and dragged through all the ſtreets of the city, expoſed to the blows and inſults of the populace. Every one of the Heathens ſeemed to think it a crime not to teſtify their falſe zeal, by offering ſome indignity or other to the martyr. Their deſign was to intimidate the Chriſtians, but the example of the martyr's reſolution ſerved to encourage them.

Victor was brought back bruiſed and bloody to the tribunal of the prefects, who thinking his reſolution muſt have been weakened by his ſufferings, began to blaſpheme our holy religion, and preſſed him again to adore their gods. But the martyr filled with the Holy Ghoſt, and encouraged by his preſence in his ſoul, expreſſed his reſpect for the emperor and his contempt of their gods, adding; "I deſpiſe your deities, and confeſs Jeſus Chriſt: inflict upon me what torments you pleaſe." The two prefects only diſagreed about the choice of the tortures. After a warm conteſt Eutychius withdrew, and left the priſoner to Aſterius, who commanded him to be hoiſted on the rack, and moſt cruelly tortured a long time. The martyr lifting up his eyes to heaven aſked patience and

conſtancy of God, whoſe gift he knew it to be. Jeſus Chriſt appeared to him on the rack, holding a croſs in his hands, gave him his peace, and told him that he ſuffered in his ſervants, and crowned them after their victory. Theſe words diſpelled both his pains, and his grief; and the tormenters being at laſt weary, the prefect ordered him to be taken down, and thrown into a dark dungeon. At midnight God viſited him by his angels: the priſon was filled with a light brighter than that of the ſun, and the martyr ſung with the angels the praiſes of God. Three ſoldiers who guarded the priſon ſeeing this light were ſurpriſed at the miracle, and caſting themſelves at the martyr's feet aſked his pardon, and deſired baptiſm. Their names were Alexander, Longinus and Felician. The martyr inſtructed them as well as time would permit, ſent for prieſts the ſame night, and going with them to the ſea-ſide he led them out of the water, that is, was their godfather, and returned with them again to his priſon.

The next morning Maximian was informed of the converſion of the guards, and in a tranſport of rage ſent officers to bring them all four before him in the middle of the market-place. The mob loaded Victor with injuries, and would fain have compelled him to bring back his converts to the worſhip of their gods. But he ſaid: "I cannot undo what is well done." And turning to them he encouraged them ſaying: "You are ſtill ſoldiers; behave with courage, God will give you victory. You belong to Jeſus Chriſt, be faithful. An immortal crown is prepared for you." The three ſoldiers perſevered in the confeſſion of Jeſus Chriſt, and by the emperor's orders were forthwith beheaded. Victor prayed in the mean time with tears that he might, by being united with them in their happy death, be preſented in their glorious company before God. But after having been expoſed to the inſults of the whole city as an immoveable rock laſhed with the waves, and been beaten with clubs and ſcourged with leather-thongs, he was carried back to priſon, where he continued three days, recommending to God his martyrdom with many tears. After

that term the emperor called him again before his tribunal, and having cauſed a ſtatue of Jupiter, with an altar and incenſe, to be placed by him, he commanded the martyr to offer incenſe to the idol. Victor went up to the profane altar, and by a ſtroke of his foot threw it down. The emperor ordered the foot to be forthwith chopped off; which the ſaint ſuffered with great joy, offering to God theſe firſt fruits of his body. A few moments after, the emperor condemned him to be put under the grindſtone of a handmill, and cruſhed to death. The executioners turned the wheel, and when part of his body was bruiſed and cruſhed, the mill broke down. The ſaint ſtill breathed a little; but his head was immediately ordered to be cut off. His and the other three bodies were thrown into the ſea, but being caſt aſhore were buried by the Chriſtians in a grotto hewn out of a rock. The author of the acts adds: "They are honoured to this day with many miracles, and many benefits are conferred by God and our Lord Jeſus Chriſt on thoſe who aſk them through their merits."

In the fifth century Caſſian (*a*) built a great monaſtery near the tomb of this ſaint, which afterwards re-

(*a*) *John Caſſian*, prieſt and abbot of the great monaſtery of St. Victor's at Marſeilles, was a native of Leſſer Scythia, then comprised under Thrace. He inured himſelf from his youth to the exerciſes of an aſcetic life in the monaſtery of Bethlehem. The great reputation of many holy anchorets in the deſerts of Egypt induced him and one *Germanus*, about the year 390, to pay them a viſit. Being much edified with the great examples of virtue they ſaw in thoſe ſolitudes, eſpecially in the wilderneſs of Scetè, they ſpent there and in Thebais ſeveral years. They lived like the monks of that country, went bare-foot, and ſo meanly clad that their friends would have been aſhamed to meet them, and they gained their ſubſiſtence by their work, as all the reſt did. (Coll. 4. c. 10.) Their life was moſt auſtere, and they ſcarce eat two loaves a day each of ſix ounces. (Coll. 19. c. 17.) In 403, they both went to Conſtantinople, where they liſtened to the ſpiritual inſtructions of St. Chryſoſtom who ordained Caſſian deacon, and employed him in his church. After the baniſhment of that holy prelate Caſſian and Germanus travelled to Rome with letters from the clergy of Conſtantinople to defend their injured paſtor, as Palladius informs us. Caſſian was promoted to the

ceived the rule of St. Bennet, but was afterward ſecularized by Benedict XIV. The relicks of St. Victor remain in that church, the moſt ancient

the order of prieſthood in the Weſt, and retiring to Marſeilles, there founded two monaſteries one for men, and another for virgins, and wrote his ſpiritual Conferences and other works. He died in odour of ſanctity ſoon after the year 433. His very ancient picture is ſhewn in St. Victor's at Marſeilles, where his head and right arm are expoſed in ſhrines on the altar by the permiſſion of pope Urban V. the remainder of his body lies in a marble tomb which is ſhewn in a ſubterraneous chapel. That abbey, by a ſpecial grant, celebrates an office in his honour on the 23d of July.

His works conſiſt, firſt of a book *On the Incarnation* againſt Neſtorius, written at the requeſt of St. Leo then archdeacon of Rome. Secondly, *Of Inſtitutions of a monaſtical life*, in twelve books. In the four firſt he deſcribes the habit that was worn, and the exerciſes and way of living that were followed by the monks of Egypt, to ſerve as a pattern for the monaſtic ſtate in the Weſt. He ſays, their habit was mean, merely ſerving to cover their nakedneſs; having ſhort ſleeves which reached no farther than their elbows: they wore a girdle and a cowl upon their heads, but uſed no ſhoes, only a kind of ſandals which they put off when they approached the altar; and they all uſed a walking-ſtaff, as an emblem that they were pilgrims on earth. He obſerves that the monks forſook all things, laboured with their hands, and lived in obedience: he deſcribes the canonical hours of the divine office conſiſting of pſalms and leſſons. He mentions that whoever deſires to be admited into a monaſtery, muſt give proofs of his patience, humility and contempt of the world, and be tried with denials and affronts: that no poſtulant was allowed to give his eſtate to the monaſtery in which he ſettled: that the firſt leſſon which is taught a monk is, to ſubdue his paſſions, to deny his own will, and to practiſe blind obedience to his ſuperior. Thus he is to empty himſelf of all prevalence in his own abilities, learning or whatever can feed any ſecret pride or preſumption. Caſſian obſerves, that young monks were allowed no other food than boiled herbs, with a little ſalt; but that the extraordinary auſterities of the Oriental monks in eating are not practicable in the Weſt. In the eight laſt books of this work he treats of eight capital vices, preſcribing the remedies and motives againſt them, and explaining the contrary virtues. He ſhews (l. 6. Inſt. c. 5, 6.) that chaſtity is a virtue which is not to be obtained but by a ſpecial grace of God: which muſt be implored by earneſt prayer, ſeconded by watchfulneſs and faſting. He every where adviſes moderate faſts, but continual. (l. 5. p. 107. &c.) He obſerves (l. 11. c. 4.) that vain-glory is the laſt vice that is ſubdued, and that it takes occaſion even from the victory itſelf to renew its aſſaults. This ſeems the beſt and moſt uſeful of Caſſian's writings, though the reading of his *Conferences* has been ſtrongly recommended to monks by St. Bennet, St. John Climacus, St. Gregory, St. Dominic, St. Thomas and others.

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in all France, full of illuſtrious monuments of primitive ſaints. Some part of the relicks of St. Victor was conveyed to Paris and laid in a chapel built in his ho-

In the book of his *Conferences* he has collected the ſpiritual maxims of the wiſeſt and moſt experienced monks with whom he had converſed in Egypt. This work conſiſts of three parts; the firſt contains ten Conferences, and was writ in 423: the ſecond compriſes ſeven Conferences, and was compiled two years later: the third was finiſhed in 428, and contains ſeven other Conferences. Caſſian, in this work, teaches that the end to which a monk conſecrates all his labours and for which he has renounced the world, is, the more eaſily to attain the moſt perfect purity or ſingleneſs of heart, without which no one can ſee God in his glory, or enjoy his preſence by his ſpecial grace in this life. For this he muſt forſake the world, or its goods and riches; he muſt renounce or die to himſelf, diveſting himſelf of all vices and irregular inclinations; and thirdly, he muſt withdraw his heart from earthly or viſible things to apply it to thoſe that are ſpiritual and divine. (Collat. 1. & 3.) He ſays, that the veil of the paſſions being once removed, the eyes of the mind will begin as it were naturally to contemplate the myſteries of God, which remain always unintelligible and obſcure to thoſe who have only eyes of fleſh, or whoſe hearts are unclean, and their eyes overclouded with ſin and the world. (Coll. 5.) This purgation of the heart is made by the exerciſes of compunction, mortification and ſelf-denial: and the unſhaken foundation of the moſt profound humility muſt be laid, which may bear a tower reaching to the heavens; for upon it is to be raiſed the ſuperſtructure of all ſpiritual virtues. (Coll. 9.)

To gain a victory over vices he ſtrenuouſly inculcates the advantages of diſcovering all temptations to our ſuperior; for when detected they loſe their force: the filthy ſerpent being by confeſſion drawn out of his dark hole into the light, and in a manner expoſed, withdraws himſelf. His ſuggeſtions prevail ſo long as they are concealed in the heart. (Coll. 2. c. 10, 11. & Inſtit. l. 9. c. 39.) This he confirms by the example of Serapion, cured of an inveterate habit of ſtealing bread above his allowance in the community, by confeſſing the fault. (Coll. 2. c. 11.) But he teaches that theſe exerciſes are but preparations: for the end and perfection of the monaſtic ſtate conſiſts in continual and uninterrupted perſeverance in prayer, as far as human frailty will permit. This is the conjunction of the heart with God. But this ſpirit of prayer cannot be obtained without mighty contrition, the purgation of the heart from all earthly corruption and the dregs of paſſions, and the illumination of the Holy Ghoſt, whoſe pureſt rays cannot enter an unclean heart. He compares the ſoul to a light feather which by its own levity is raiſed on high by the help of a gentle breath; but if wet by the acceſſion of moiſture, is depreſſed down to the very earth. The mind can only aſcend to God when it is diſburdened of the weight of earthly ſolicitude and corruption. (Coll. 9.)

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nour, which ſoon after in the reign of Lewis VI. was enlarged, and the royal monaſtery of regular canons founded there, which bears the name of this ſaint its glorious patron. (*b*) This inſtitute and abbey were commenced by William of Champeaux, archdeacon of Paris, a man of eminent piety and learning, who having taught for many years rhetoric and theology, with extraordinary reputation, in the cloiſter of the cathedral, retired to this little chapel of St. Victor,

He inculcates the uſe of frequent aſpirations, recommending that of the church, *Deus, in adjutorium meum intende*, &c: and ſays, the end of the perfection of the monaſtic ſtate is, that the mind be refined from all carnal duſt, and elevated to ſpiritual things, till by daily progreſs in this habit all its converſation may be virtually one continual prayer, and all the ſoul's love, deſire and ſtudy may be terminated in God. In this her union with him by perpetual and inſeparable charity, ſhe poſſeſſes an image of future bliſs, and a foretaſte or earneſt of the converſation of the bleſſed. Inveighing againſt lukewarmneſs in devotion he makes this remark: (Collat. 4. c. 19.) "We have often ſeen ſouls converted to perfection from a ſtate of coldneſs, that is, from among worldlings and heathens; but have never ſeen any from among tepid Chriſtians. Theſe are moreover ſo hateful to God, that by the prophet he bids his teachers not to direct any exhortations to them, but to abandon them as a fruitleſs barren land, and to ſow the divine word on new hearts, among ſinners and heathens: "Break up the new or fallow ground, and ſow not upon land that is overrun with thorns." (Jer. iv. 3.) He exceedingly extols the unſpeakable peace and happineſs which ſouls enjoy in ſeeking only God, and the great and wonderful works which he performs in the hearts of his ſaints, which cannot be truly known to any man except to thoſe who have experience of them. (Coll. 12. c. 12. & Coll. 14. c. 14.) Caſſian, in the thirteenth Conference, under the name of the abbot Cheremon, favours the principles of the Semipelagians, though that errror was not then condemned, it being firſt proſcribed in the ſecond council of Orange in 529. Whence St. Proſper himſelf, in his book againſt this diſcourſe, never names him, but ſtyles him a catholic doctor. (l. contra Collatorem, p. 828.) Caſſian's ſtyle, though neither pure nor elegant, is plain, affecting and perſuaſive. His works were publiſhed with comments by Alard Gazæus or Gazet, a Benedictin monk of St. Vaaſt's at Arras, firſt at Douay in 1616; and afterwards with more ample notes at Arras in 1618. They have been ſince reprinted at Lyons, Paris and Francfort. See Dom Rivet, Hiſt. Lit. T. 2. p. 215. and Cuper the Bollandiſt, ad 23 Julii, T. 5. p. 458. ad 482.

(*b*) See the moſt edifying hiſtory of the eminent and holy men of this monaſtery of St. Victor's at Paris, compiled by F. Simon Gourdan, in 7 volumes folio, kept in MSS. in the curious public library of that houſe, T. 1. p. 128, &c.

then in the ſkirts of the town. There with certain fervent clergymen he lived in cloſe ſolitude, aſſiduous prayer, and great auſterity, allowing no other food to be ſerved in his community but herbs, pulſe and roots with bread and ſalt. By the preſſing importunities of the biſhop of Paris and other perſons of diſtinction he was obliged to reſume his theological lectures, which he ſeems to have continued at St. Victor's, as F. Gourdan ſhews. Whence Rollin calls this monaſtery the cradle of the univerſity of Paris. In favour of this holy inſtitute king Lewis VI. founded and built there a magnificent abbey, which ſtill ſubſiſts in a moſt flouriſhing condition. Gilduin, a moſt holy man, was appointed firſt abbot, whilſt William of Champeaux taught there, who in 1113 was conſecrated biſhop of Challons on the Saone. Dying in 1121, according to his deſire he was buried at Clairvaux, by St. Bernard, who had received at his hands the abbatial benediction. (*c*) See St. Victor's genu-

(*c*) Among the great men which this abbey produced in its infancy, the moſt famous are Hugh and Richard of St. Victor. Hugh, a native of the territory of Ypres in Flanders, became a canon regular in this monaſtery in 1115, was made prior, and taught divinity there from the year 1130 to his death in 1142. His works are printed in 3 vols. fol. In the firſt we have his literal and hiſtorical notes on the ſcripture: Alſo myſtical and allegorical notes on the ſame by ſome later author of this houſe. In the ſecond tome are contained his ſpiritual works: the ſoliloquy of the ſoul, the praiſe of charity, a diſcourſe on the method of praying, a diſcourſe on love between the Beloved and the Spouſe, four books on the vanity of the world, 100 ſermons, &c. The third tome preſents us his theological treatiſes, of which the principal are his two books on the ſacraments. He was called a ſecond Auguſtin, or the tongue of that great doctor, whoſe ſpirit, ſentiments and ſtyle he cloſely follows. His notes on the rule of St. Auſtin, in the ſecond tome, are excellent: alſo thoſe on the Decalogue. The book *De clauſtro animæ* is very uſeful for religious perſons, and ſhews the auſtere abſtinence and diſcipline then obſerved in monaſteries: but is the work of Hugh Foliet, a moſt pious and learned canon of this order, who was choſen abbot of S. Dionyſius's at Rheims, though he earneſtly declined that dignity in 1149. See Mabillon, Analecta, T. 1. p. 133. & Annal. l. 77. p. 141. Ceillier, T. 22. p. 200. 224. Martenne, T. 5. Anecdot. p. 887.

Richard of St. Victor, a Scotſman, regular canon of St. Victor's at Paris, ſcholar of Hugh, choſen prior of that abbey in 1164, died in

ine acts which are not unworthy the pen of Caſſian to whom ſome aſcribe them; but without grounds. They are publiſhed and much commended by Boſquet in the fourth tome of his hiſtory of the church of France, p. 202. See alſo Tillemont, T. 4. Ceillier, T. 3. p. 366. Fleury, l. 8. n. 20. Rivet, Hiſt. Liter. T. 2. p. 231. and Cuper the Bollandiſt, T. 5. Jul. p. 135. F. Gourdan has compiled at length the life of St. Victor, with an account of many miracles wrought through his interceſſion, and a collection of many devout hymns and prayers in his honour, and other various memorials relating to this ſaint, in the ſeventh tome of his MS. hiſtory of the eminent men of the royal abbey of St. Victor at Paris. See alſo Oudin, T. 2. De Script. Eccl. p. 1138.

St. ARBOGASTUS, Biſhop of Straſburg, C. The Iriſh challenge this ſaint as a native of their iſland. The Scots alſo lay claim to him, and are ſupported by Richer's chronicle of Sens wrote in the 13th century, and by the life of St. Florentius, his ſucceſſor, though his acts ſay he was of a noble family in Aquitain. Travelling into Alſace he led an anachoretical life in the Sacred Foreſt (for this is the interpretation of the Teutonic name *Heiligesforſt*) about the year 630. He was often called to the court of king Dagobert II. and by his intereſt promoted to the epiſcopal ſee of Straſburg. His acts relate that not long after his exaltation he raiſed to life Dagobert's ſon, killed by a fall from a horſe; theſe acts call this prince Sigebert; his name is not recorded by the hiſtorians. Many other miracles are aſcribed to this ſaint; who

in 1173. His works have been often reprinted in 2 vols. folio: the beſt edition is that given at Rouen in 1650. His comments on the ſcripture are too diffuſive: his theological tracts are accurate, his writings on contemplation and chriſtian virtues, though the ſtyle is plain, are full of the moſt ſublime rules of an interior life. The collection of ſpiritual maxims of theſe holy men which F. Gourdan has compiled from their writings and ſayings, demonſtrates their heavenly wiſdom, lights and experience in ſpiritual things, and in the perfect ſpirit of all virtues to which they attained by an admirable purity of heart, and ſpirit of penance, prayer and divine love.

aſſiſted by the liberality of this king enriched the church of Straſburg with ſeveral large eſtates. King Dagobert beſtowed on it for his ſake the manor and town of Rufach, with an extenſive country ſituated on both ſides the river Alſe or Elle, together with the old royal palace of Iſenburg, reſiding himſelf at Kirchem near Molſheim. St. Arbogaſtus alſo founded or at leaſt endowed ſeveral monaſteries, the principal among which were Surburg and Schutteran: ſome ſay alſo Eberſheimunſter: but the chief founder of this laſt was duke Athico, the father of St. Odilia, by the direction of St. Deodatus, biſhop of Nevers. St. Arbogaſtus died, according to Boſch the Bollandiſt, in 678, the year before Dagobert offered the biſhopric of Straſburg to St. Wilfrid who was then on his journey to Rome. Upon his declining that dignity, it was conferred on St. Florentius. All writers on St. Arbogaſtus's life mention that in his laſt will he ordered his body ſhould be interred on the mountain which was the burial-place of malefactors. His will was complied with; but the church of St. Michael was afterward built upon the ſpot, and ſurrounded by a village called Strateburg. Near it was founded the abbey of St. Arbogaſtus, to which his body was tranſlated with honour by his ſucceſſor St. Florentius. See the life of St. Arbogaſtus which ſeems to have been written in the 10th age, publiſhed with remarks by F. Boſch, T. 5. Julii, p. 168.

JULY XXII.

St. MARY MAGDALEN.

THE illuſtrious penitent woman mentioned by St. Luke (1) was, by her perfect converſion, an encouraging example and model of penitence to all ſucceeding

(1) Luke vii.

ages. She is called the Sinner, (*a*) to expreſs her pre-eminence in guilt. This epithet ſeems to imply that ſhe led a lewd and diſorderly life. The ſcandal of her

(*a*) Mention is made in the goſpels of a woman who was a *ſinner*; (Luke vii.) of Mary of Bethania, the ſiſter of Lazarus, (John xi. 2. xii. 1. Mark xiv. 3. Mat. xxvi. 6.) and of Mary Magdalen, who followed Jeſus from Galilee, and miniſtered to him. Many grave authors think all this to belong to one and the ſame perſon: that ſhe fell into certain diſorders in her youth, and in chaſtiſement was delivered over to be poſſeſſed by ſeven devils; that ſhe addreſſed herſelf to Jeſus in the houſe of Simon the Phariſee, and by her compunction deſerved to hear from him that her ſins were forgiven her; and in conſequence was delivered from the ſeven devils: that with her brother Lazarus and her ſiſter Martha ſhe left Galilee and ſettled at Bethania, where Jeſus frequently honoured their houſe with his preſence. (ſee Pezron Hiſt. Evang. T. 2. p. 350.) St. Clement of Alexandria (l. 2. Pædag. c. 8.) Ammonius (Harmon. 4. Evang.) St. Gregory the Great (hom. 25. and 33. in Evang.) and from his time the greater part of the Latins down to the ſixteenth century adopt this opinion; though St. Ambroſe, (lib. de Virgin. & l. 6. in Luc.) St. Jerom (in Mat. xxvi. l. 2. contr. Jovin. c. 16. Præf. in Oſee & ep. 150.) St. Auſtin (Tr. 49. in Joan. n. 3.) Albertus Magnus and St. Thomas Aquinas leave the queſtion undetermined. The two laſt ſay the Latins in their time generally preſumed that they were the ſame perſon, but that the Greeks diſtinguiſhed them. Baronius, Janſenius of Ghent, Maldonat, Natalis Alexander (in Hiſt. Eccl. Sæc. 1. Diſſ. 17.) Lami (Harmon. Evang. & epiſt. Gallicâ) Mauduit (Analyſe des Evang. T. 2.) Pezron, Trevet, and ſtrenuouſly Solier the Bollandiſt, T. 5. Julii, p. 187, and others have wrote in defence of the opinion of St. Gregory the Great.

Others think theſe were diſtinct perſons. This ſentiment is adopted by the Apoſtolic Conſtitutions (l. 3. c. 6.) St. Theophilus of Antioch (in 4 Evang.) St. Irenæus (l. 3. c. 4.) Origen (hom. 35. in Mat. & hom. 1. or 2. Cant.) St. Chryſoſtom (hom. 81. in Mat. 26. & hom. 61. in Joan.) St. Macarius (hom. 12.) and by almoſt all the Greeks. Among the modern critics, Caſaubon (Exercit. 14. in Baron.) Eſtius (Or. 14) three Jeſuits, *viz.* Bulanger (Diatrib. 3. p. 15.) Turrian (in Conſenſ. l. 3. c. 6.) and Salmeron (T. 9. Tr. 49.) alſo Zagers, a learned Franciſcan (in Joan. 11) Mauconduit, Anquetin, Tillemont (T. 2. p. 30. & 512.) Hammond, and many others, ſtrenuouſly aſſert theſe to have been three diſtinct women.

Some, whoſe ſentiment appears moſt plauſible to Toinard and Calmet, diſtinguiſh the ſiſter of Lazarus and Magdalen; for this latter, attended Chriſt the laſt year of his life, and ſeems to have followed him from Galilee to Jeruſalem, when he came up to the Paſſover, (ſee Mat. xxvii. 56, 57. Mark xv. 40, 41. Luke xxiii. 49.) at which time the ſiſter of Lazarus was with her brother and Martha at Bethania. (John xi. 1.) Moreover, theſe two women ſeem diſtinctly characterized, the one being called Magdalen, and being ranked among the

debaucheries had rendered her name infamous throughout the whole city. Naim, Tiberias, or ſome neighbouring place in Galilee, ſeems to have been the chief theatre of her diſorders, at leaſt at the time of her converſion. They took their riſe from ſmall beginnings: for no one becomes a great proficient in vice all at once. The fences of virtue are weakened by degrees before they are entirely broken down.

The ſteps by which young perſons, like this ſinner, are led into evil courſes, are pointed out to us by our Divine Redeemer in the parable of the prodigal ſon. The ſource of all his misfortunes is a love of independence and of his own will. He is full of his own wiſdom, and of a certain ſelf-ſufficiency; is an enemy to advice, the means to find out truth and to diſcover dangers. All who contradict his paſſions, or tell him the truth, are odious to him: the counſels of tender parents he calls intereſted; thoſe of God's anointed, too ſevere and ſcrupulous; thoſe of the old and experienced, cowardly and mean-ſpirited. Young perſons, above all others, are in an age in which the devil prepares innumerable ſnares, the world lays many ſtratagems, and paſſions eaſily eclipſe reaſon; and it behoves them infinitely to be ſtrongly perſuaded that their ſafety con-

women that followed Jeſus from Galilee, the other being every where called *the ſiſter of Lazarus*; and though ſhe might have poſſeſſed an eſtate at Magdalum in Galilee, and have come originally from that country, this conſtant diſtinction of epithets naturally leads us to imagine them different perſons. But St. Irenæus, Origen, St. Chryſoſtom, &c. no where diſtinguiſh the penitent and Magdalen. And St. Luke having mentioned the converſion of the ſinful woman (at Naim) in the next chapter, ſubjoins, that certain women who, had been delivered by him from evil ſpirits and infirmities, followed him; and among theſe he names Mary Magdalen, out of whom he had caſt ſeven devils; whence it may ſeem reaſonable to conclude that the penitent and Magdalen are the ſame perſon.

This diſputation, however, ſeems one of thoſe debatable queſtions which are without end, nothing appearing demonſtrative from the ſacred text, or from the authority of the ancients. In the Roman breviary the Penitent is honoured on this day under the name of Mary Magdalen, and for our edification the hiſtory of all theſe examples of virtue is placed in one point of view, as if they belonged to one perſon, conformably to the ſentiment of St. Gregory and others: but the offices are diſtinct in the breviaries of Paris, Orleans, Vienne, Cluni, and ſome others.

ſiſts altogether in moſt ſincere diſpoſitions of humility, obedience and docility. Tractableneſs and dutifulneſs towards ſuperiors is the moſt eſſential virtue of that age, next to the obligation of religion which we owe to God. Thoſe companions, whoſe diſcourſe and behaviour tend to inſpire a contempt of parents and other ſuperiors, are of all peſts the moſt dangerous to youth.

The prodigal ſon blinded by his paſſions, thought himſelf prudent and ſtrong enough to be his own governor and maſter, and flattered himſelf that his love of liberty and pleaſure was not very criminal or unjuſt: but from this root all vices have ſprouted up, and are not to be reſtrained by him who opens to them ſuch a door by ſhaking off the happy yoke of ſubjection, which is the divine ordinance. Such is the ſtrange diſorder of that miſchievous paſſion, that though the prodigal ſon lived in dignity and plenty, and enjoyed all temporal bleſſings and all the comforts of life without feeling its troubles, or knowing its miſeries, yet he was not content. His ſubjection to a good father was true freedom; he was the object of all his parent's cares, and he reaped the fruit of all his labours. But ſo diſtempered was his ſoul, that the conſtraint of this tender guardian's watchful eye ſeemed to imbitter all his pleaſures, and ſuch an obedience appeared to him an inſupportable burden and ſlavery, which therefore he would ſhake off to have no other law but his own will. This was his capital enemy, though he would not be ſo perſuaded: and by indulging it he foſtered a young tiger in his own boſom, which ſoon grew too ſtrong for him and tore him to pieces. We are aſtoniſhed at the quick progreſs which the paſſions make when once the bridle is let looſe. The prodigal youth ſeeing himſelf poſſeſſed of that dangerous liberty which he had ſo paſſionately deſired, full of falſe joy at the proſpect of imaginary happineſs, went into a foreign country, to be at a greater diſtance from all troubleſome adviſers. His paſſions being ſo far yielded to, had no longer any bounds, and he denied his heart nothing of its irregular deſires, being no longer maſter of himſelf.

Unthinking and blinded he ſoon ſquandered away his fortune, without keeping any accounts, or knowing how it was ſpent: he was ſurpriſed to find his hands empty, and himſelf ſtarving, and that he had not yet found thoſe enjoyments which he had promiſed himſelf; inſtead of which he had met with nothing but ſhadows and miſeries. Nevertheleſs, cleaving ſtill to ſo treacherous a world, and yet entertaining deſperate fooliſh hopes of finding happineſs in it, he went on in the purſuit of his paſſions; and loſing himſelf daily more and more in the mazes of ſin, he was at length reduced to have no other company but that of the moſt filthy of beaſts, and almoſt to periſh with hunger at the heels of the hogs which he was condemned to ſerve and fatten.

This is a true picture of the ſinner who has thrown off the holy yoke of God, and has enſlaved himſelf to his paſſions. How earneſtly ought every Chriſtian to pray that God may always ſo ſtrengthen his reſolution with his grace, that he may never receive any other than his ſweet and holy law? What completes the misfortune of the habitual ſinner is, that few who have fallen into that gulph ever ſincerely riſe again. The very afflictions which converted the prodigal ſon, throw thouſands into deſpair. God's powerful graces are weakened after having been long contemned; and habits grow ſtronger than reaſon. When the poiſon of ſin has ſunk deep into the heart, it is not expelled by an ordinary grace. Of ſuch a ſinner that curſe is pronounced, that even in his old age, if he ever arrive at it, his bones ſhall be filled with the vices of his youth, and they ſhall deſcend with him into the grave, and ſhall ſleep with him in the duſt. (2) Chriſt indeed came from heaven to ſave all ſuch; in his tender compaſſion for their miſeries he invites them to return to him, and for their encouragement has ſhewn a remarkable example of his mercy in our ſaint. Having conſidered, in the image of the prodigal ſon, the unhappy ſteps by which ſhe fell, we ſhall, with greater edification, take

(2) Job xx. 11.

a view of the circumſtances which have given ſo great a luſtre to her repentance.

Jeſus not long after he had raiſed to life the ſon of a widow at Naim, a town in Galilee, was invited to dinner by a certain Phariſee called Simon, who ſeems to have lived in the ſame town, or ſome neighbouring city, as Calmet ſhews. Our Lord was pleaſed to accept his invitation, chiefly that he might confound the pride of the Phariſees by manifeſting the power of his grace in the wonderful converſion of this abandoned ſinner. His bowels had yearned over her ſpiritual miſeries, and he ſpread upon her ſoul a beam of his divine light which penetrated her underſtanding and her heart ſo effectually, that liſtening to the interior voice of his grace, ſhe ſaw the abominable filth and miſeries in which ſhe was plunged, was filled with confuſion, and horror, and conceived the moſt ſincere deteſtation of her ingratitude and baſeneſs. Our Lord went to the banquet in great joy to wait for this ſoul, which he himſelf had ſecretly wounded with his holy love, and which he was pleaſed to draw to him in the midſt of a great aſſembly that by her public repentance ſhe might repair the ſcandal ſhe had given, and he might give to all ſucceeding ages an illuſtrious inſtance of his mercy towards all repenting ſinners. She began her converſion by entering into herſelf. As her fall was owing to inconſideration, ſo doubtleſs her firſt ſtep towards repentance was ſerious reflection on the miſery of her preſent condition, the happineſs ſhe had forfeited, and the puniſhment ſhe was to expect. From theſe conſiderations ſhe raiſed her thoughts to others higher and more noble, thoſe of divine love, reflecting who He is whom ſhe had ſo grievouſly offended, and how exceſſive and incomprehenſible his goodneſs is, which ſhe had ſo long and ſo baſely ſlighted. This motive of love, to which Chriſt aſcribed her converſion, drew from her eyes a torrent of tears, and made her cry out with the prodigal ſon, that ſhe had ſinned againſt heaven. That model of true penitents forgot his corporal miſeries and all other circumſtances of his fall, being full of this reflection alone how he could be capable of offend-

ing ſo good a parent. He acknowledged himſelf unworthy to be again called a child: yet deferred not a moment to reſtore his heart to him to whom he owed it, and confiding in his indulgence threw himſelf upon his mercy, hoping by his goodneſs to be admitted among his hired ſervants.

In the like diſpoſitions does our penitent raiſe her heart to God. She hearkens not to the ſuggeſtions of worldly prudence which might ſeem to require ſome time for deliberation, for ſettling her concerns, or for taking proper meaſures about her converſion itſelf: the leaſt delay appears to her a new crime, a freſh aggravation of her misfortune. She was informed that our Divine Redeemer was at table in the houſe of the Phariſee. She did not ſo much as think of the diſgrace to which ſhe expoſed herſelf by appearing before a numerous and honourable aſſembly, of the reproaches and diſdain ſhe was to expect from the Phariſee, or the fear of moving Chriſt himſelf to indignation by an unſeaſonable importunate addreſs. One moment's delay in ſeeking her Phyſician ſeemed too much, becauſe her heart was now wounded with divine love. Sinners who in returning to God think too nicely that they have temporal intereſts to provide for, friends to pleaſe, and opportunities to wait for, are far from the diſpoſitions of this happy penitent. She found mercy becauſe ſhe ſought it before all things. Had ſhe dallied with grace, it would have been juſtly withdrawn: had ſhe been for compounding with her paſſions, they would have again enſlaved her more ſtrongly than ever. She found all difficulties vaniſh in a moment, becauſe her converſion was ſincere and perfect: by one ſteady reſolution the work is done. What farther deliberation can one that has ſinned require, than that the gate of mercy is yet open to him? let him at all rates make haſte to find it, though for this he ſhould ſacrifice every thing elſe. So inſupportable to this holy penitent was the ſtench of her own filth, and the load of her guilt, that ſhe could not defer the remedy an hour longer to wait for a better opportunity, or to inquire if our Lord was at leiſure to hear her; and a

firm confidence in his boundleſs mercy was her encouragement, and her ſtrong aſſurance that he would not reject her tears.

When the prodigal ſon ſaid to himſelf: *I will ariſe, and will go to my Father*, we might have aſked him, ſays St. Peter Chryſologus, what he truſted to for his pardon? upon what he grounded his confidence? upon what hope or aſſurance he preſumed to appear in the preſence of him whom he had ſo heinouſly offended? His anſwer would have been: "This is the aſſured grounds of my confidence, that he is my Father. I have forfeited all title to the name or rank of his ſon: but he hath not loſt the quality or affection of a parent. I want no ſtranger to intercede with a father. The tender affection of his own breaſt pleads powerfully within him, and is ſure to incline him in my favour. His paternal bowels are moved, and yearn to reſtore to a ſon by pardon that life which he formerly gave him by birth (*b*)." In like ſentiments this penitent woman ſeeks her Amighty Phyſician, profeſſing herſelf altogether undeſerving and unworthy of mercy, and therefore alleges nothing on her ſide to recommend her to his compaſſion except only that ſhe was the work of his hands, though an unnatural and rebellious child, in whom that title was only a grievous exaggeration of her guilt: but ſhe confidently appeals to his infinite goodneſs and mercy, and begs that for his own ſake he will ſave her, in whom he ſtill diſcovers, though frightfully disfigured, the traces of his divine image which his own omnipotent hand had formed, and which it is in his power eaſily to repair and perfect.

In theſe diſpoſitions ſhe bolted into the chamber where Jeſus was at dinner with the Phariſee, and regardleſs of what others thought or ſaid of her paſt life

(*b*) *Quâ ſpe? quâ fiduciâ? quâ confidentiâ? ... Quâ ſpe? illâ quâ Pater eſt. Ego perdidi quod erat filii: Ille quod Patris eſt non amiſit. Apud Patrem non intercedit extraneus: intus eſt in Patris pectore qui intervenit et exorat, affectus. Urgentur Patris viſcera iterum genitura per veniam, &c.* St. Peter Chryſolog. Serm. II.

or of her preſent boldneſs, (*c*) ſhe made up to her Redeemer and Phyſician. She durſt not appear before his face, and therefore went behind him: and the nearer ſhe approached his ſacred perſon ſtreams guſhed more abundantly from her eyes. She reflected how baſely ſhe had defiled and ſought to deſtroy her own ſoul, and how impiouſly ſhe had robbed Chriſt of many other ſouls whilſt he was come from heaven, and was ready to ſacrifice himſelf on the croſs, for her and them: and at this and other like conſiderations ſhe was not able to moderate her grief. The inward confuſion ſhe felt at the ſight of her ſins and baſeneſs, made her deſpiſe all the confuſion which ſhe could receive before men, or rather rejoice in it to meet that contempt which ſhe acknowledged herſelf moſt juſtly to deſerve from all creatures. Attentive only on Chriſt from whom ſhe ſought her health and ſalvation, ſtanding at his feet, ſhe watered them with her tears, wiped them with her hair, moſt reſpectfully kiſſed them, and anointed them with rich perfumes and ſweet ſcented eſſences which ſhe had brought in an alabaſter box. She now defaces or conſecrates to penance whatever had formerly been an inſtrument of

(*c*) The ancient Jews did not ſit down on carpets ſpread on the floor to eat, as the Arabs, Turks and other inhabitants of the countries about Paleſtine do at this day. Their tables were raiſed above the ground. Exod. xxv. 24. Jud. i. 7. Mat. xv. 27. Luke xvi. 21. Neither Hebrews, Greeks nor Romans uſed napkins or table-cloths. Their ancient cuſtom was to ſit at table, as we do now. Prov. xxiii. 1. But after Solomon's time the Jews leaned or lay down on couches round the table. Amos (iv. 7.) Toby (xi. 3.) and Ezekiel (xxiii. 41.) ſpeak of eating on beds or couches: but this cuſtom was not general. It was become very frequent in our Saviour's time, who eat in this manner not only on the preſent occaſion, but alſo when Magdalen anointed his feet, Mat. xxvi. 7. and at his laſt ſupper, John xiii. 23. ſo that it ſeems to have then been the ordinary cuſtom of that country. The Jews ſeem to have learned it from the Perſians, Eſth. i. 6. vii. 8. They took two meals a day from the times of the primitive patriarchs; but never eat before noon, Eccleſ. x. 16. Iſa. v. 11. Acts ii. 15. And their dinner was uſually rather a ſmall refreſhment than a meal: on faſt-days the Jews never eat or drank till evening. See Calmet, Diſſert. ſur le Manger des Hebreux. Fleury, Mœurs des Iſraelites, & Mœurs des Chretiens. Alſo Alnay, *ſur la vie privee des Romains.*

ſin: her eyes which had been full of dangerous charms, are now converted into fountains of tears to cleanſe the ſtains of her ſoul: and her hair, once dreſſed in treſſes and curls to enſnare ſouls, now hangs looſe and diſheveled, and ſerves for a towel to wipe our Lord's feet, which ſhe kiſſes with her lips, and ſcents with her perfumes, formerly the incentives of vice. The penitent muſt conſecrate his riches to Chriſt in the poor which are His feet: muſt employ his eyes in tears, and his lips in ſupplications for mercy, and muſt make all that ſerve to charity and mortification which before ſerved ſelf-love. Theſe exterior offerings muſt be accompanied with the interior ſacrifice of the heart, by humble confidence in the divine mercy, by lively faith and ardent love, with which the ſoul of a ſinner approaches to Jeſus, and is reconciled to him. Our holy penitent prepared as it were an altar at the feet of our Lord, on which ſhe offered to him the true ſacrifice of a contrite and humble heart. There loſing the uſe of her ſpeech whilſt grief intercepted her words, ſhe ſpoke only by her tears: but before Him to whom the ſecrets of her heart were open, theſe ſighs, and this ſilence itſelf was a louder cry than that of any words could have been. Thus ſhe earneſtly begged of God's pure mercy that pardon, which ſhe confeſſed herſelf moſt unworthy to obtain.

Jeſus who had himſelf inſpired her with theſe diſpoſitions, caſt on her a favourable eye of mercy. He was come to the Phariſee's banquet exulting with holy joy, which ſprung from his foreknowledge of the converſion of this ſoul; the main ſpring of all he did and ſuffered on earth being that inſatiable thirſt for the ſalvation of ſinners which brought him from heaven, and which was not to be ſatisfied but by his ſufferings on the croſs, and by the laſt drop of his blood poured out for them upon it. In theſe ſentiments he had teſtified that it was his delight to converſe with ſinners, out of compaſſion for their miſeries, being deſirous to draw them out of that gulph into which they had blindly plunged themſelves. This he expreſſ-

ed by many moving parables, eſpecially that of the prodigal ſon, where he paints his mercy in the ſtrongeſt colouring by the manner in which he repreſents the good old father receiving him upon his return. From the time of his going aſtray the tender parent never allowed himſelf any reſpite in his tears, inquiries and ſearch: at length from an eminence on which he looked about on every ſide ſtill hoping he ſhould one day ſee him return, he deſcried him at a diſtance. He ſaw only a disfigured, languiſhing and frightful ſpectre; the wretched remains of a debauchee and rake worn out by riots and revellings: his features horrid and defaced, his body reſembling a walking ſkeleton, but half-covered with a few filthy rags. Yet, under this diſguiſe, his eye, directed by love, diſcovered him at a great diſtance, and before any other could ſee him, knew that it was his ſon. Far from being diſguſted at ſuch a ſpectacle, he ran to meet him, affection giving vigour to his enfeebled age. He remembered no longer his paſt behaviour, but ruſhing to his embraces kiſſed him, and bathed his head and face with floods of tears which joy drew from his eyes, and which he mingled with the tears of ſincere grief and affection which the penitent ſon abundantly poured forth. The good father wiped them off his face, prevented his confuſion, reſtored him to his former rank, called for, and gave him the beſt robe, a ring upon his finger (a ſymbol of dignity) and ſhoes on his feet. He, moreover, ordered a fatted calf to be forthwith killed, and gave a ſplendid entertainment with muſic, inviting all to rejoice with him and make merry, becauſe his ſon whom he lamented as dead was come to life again, and he that had been loſt was found. If the birth of this ſon when he was firſt brought into life, had been to him a ſubject of great joy, how much more reaſon had he to rejoice ſeeing him now reſtored by a ſecond birth ſo much the more joyful, as it wiped away his tears, and changed his grievous ſorrow into comfort? Thus doth our loving God and Redeemer receive the penitent ſinner: thus is there joy in heaven upon one ſinner that doth pe-

nance. The Holy Ghoſt clothes him with the robe of ſanctifying grace, puts a ring on his hand, the emblem of his divine gifts, and gives ſhoes to his feet, that is, fortifies him with ſtrength to tread on the venemous aſpick and baſiliſk, and to trample upon the raging lion and dragon.

The Phariſee who had invited Jeſus to his table, was ſhocked to ſee an infamous ſinner well known in that city, admitted by our Lord to ſtand at his feet, and ſecretly ſaid within himſelf that He could not be a prophet, or know that ſhe was a ſcandalous perſon. To inculcate our ſtrict obligation of ſhunning bad company, God commanded all intimacy with public ſinners to be avoided, leſt the ſound ſhould be infected by the contagion of their vices. The haughty Phariſees conſtrued this law according to the falſe maxims of their pride, as if it were a part of virtue to deſpiſe ſinners, and as if that reſpect and charity which we owe to all men, were not due to ſuch. But the humble man whilſt he ſhuns the ſnare of wicked company, places himſelf below the worſt of ſinners, as the moſt ungrateful of all creatures; diſcharges all offices of charity, and ſpares neither tears nor pains to reclaim thoſe that are gone aſtray. The contempt of any one is always the height of pride, which degrades a man in the ſight of God beneath that ſinner whom he undervalues. This was the caſe of the Phariſee. And ſuch was the diſorder of his pride that it betrayed him into a raſh judgment by which he condemned a penitent who was then a ſaint, and, arraigning the goodneſs and mercy of God, blaſphemouſly cenſured the ſanctity of our Redeemer. Nothing is more wonderful in the conduct of the Son of God on earth than the patience and meekneſs with which he bore the contradictions, murmurings and blaſphemies of men in moſt unjuſtly condemning his charity itſelf. We cannot form any idea unleſs we have experienced it, what force ſuch injurious treatment has to make men abandon the good which they have begun, and ceaſe beſtowing favours on thoſe that murmur againſt them. Chriſt has encouraged us by his example to this he-

roic practice of virtue, teaching us that the moſt effectual means of confounding ſlanderers is to inſtruct them by ſilence, meekneſs, perſeverance in good works, and a conſtant return of ſincere kind offices; he ſhews how we muſt ſtill perſevere ſteadfaſtly to regulate our intentions and actions according to the maxims of piety, and give ourſelves no trouble about what men will ſay of us.

Chriſt ſought indirectly by a parable to cure the pride and raſh judgment of this Phariſee, and convince him that ſhe to whom much had been forgiven, then loved God the more; conſequently was more acceptable to him. Some interpreters underſtand his words, that much was forgiven this penitent, becauſe her love and ſorrow were great and ſincere: others take the meaning to be, that gratitude would make her after this mercy more fervent in love. Each interpretation is undoubtedly true; but, as A Lapide ſhews, the firſt ſeems moſt agreeable to the context. The converſion of ſinners is uſually begun by motives of fear, but is always perfected by thoſe of love: and the fervour of their love will be the meaſure of the grace which they will receive. By the love of vanity the ſoul falls from Chriſt, and by his divine love ſhe returns to him. How fervent was this love in our devout penitent! By it ſhe is become at once inſenſible of the reproaches and judgment of men: ſhe defers not her ſacrifice a ſingle moment, and allows not herſelf the leaſt mitigation in it: ſhe cuts off all her engagements, extirpating them to the very root both in her heart and actions; ſhe renounces for ever all dangerous occaſions of her diſorders. With what courage and reſolution does ſhe embrace all the moſt heroic practices of penance? confeſſing publicly her crimes, looking upon the utmoſt humiliation as her due and her gain, and as falling far ſhort of what ſhe deſerves; chaſtiſing ſin in herſelf without mercy in order to excite the divine compaſſion, making the number and enormity of her ſins the meaſure of her penance, or rather deſiring to ſet no bounds to it, as the malice of her offences went beyond all bounds; and devoting the remainder of her life to

tears, prayer and every exerciſe of virtue and divine love. She is the firſt to confeſs Jeſus Chriſt publicly before men, and in the preſence of his enemies. By theſe diſpoſitions ſhe deſerved that her Lord ſhould take upon him her defence, and declare himſelf her protector: happy are thoſe ſinners who by the ſincerity and fervour of their repentance will have at the laſt day their Judge, Redeemer and God for their advocate and patron! The firſt and moſt important grace which the church teaches us in her litany moſt earneſtly to aſk of God, is that He vouchſafe, in his mercy, to bring us to this true penance.

Mercy is the property and the favourite attribute of our divine Redeemer, and tinder is not ſo ſoon kindled by fire when applied to it, as the divine mercy blots out all ſin when it is implored with a heart full of confuſion and truly penitent. Hence Chriſt aſſured this humble ſinner that her offences were cancelled, and that her lively faith animated by ardent charity, which drew from her eyes tears of repentance, had ſaved her. And he inſured to her that ſolid and happy peace which is the fruit of ſuch a repentance. The pious cardinal Berulle admires the happy intercourſe between the heart of this holy penitent, and that of Jeſus; the firſt employed in the moſt perfect ſentiments of compunction, love and entire ſacrifice; the ſecond in the tender motions of mercy, love and goodneſs: the penitent offers floods of tears: theſe Jeſus repays with treaſures of graces and mercy, by which he makes her ſoul an heaven on earth, as bright and pure as the angels, and the throne of the whole bleſſed Trinity. The hearts of the penitent and of Jeſus are two ſources which perpetually anſwer each other: the more the penitent pours forth her heart in contrition, the more abundantly does Jeſus in return beſtow on her his infinite graces. It is at the feet of Jeſus that theſe wonders are wrought, witneſs this example, and that of the ſiſter of Lazarus in the houſe of Simon the Leper in Bethania. It is good for us to make this our dwelling in ſpirit. The adorable feet of Jeſus ſo often wearied in ſeeking ſinners, and at laſt bored on the croſs for

their ſalvation, are the ſource of all bleſſings. Here this true penitent conſecrates to him her heart, her mind, her actions, her perfumes, all ſhe is or has: and here he cleanſes her ſoul, and kindles in her his love, which the rebel angel loſt in heaven. All his attention is taken up on her, he entertains her alone, forgetting the maſter of the feaſt, and others that were ſeated with him at table. He even gave the Phariſee ſenſible proofs how much her fervour and penance ſurpaſſed in the ſight of God his pretended juſtice and charity, though it were preſumed real. Perſeverance in this fervour completed her happineſs. Gratitude to God for ſo great a mercy, and ſo diſtinguiſhing a grace was to her a freſh ſpur to advance every day in this love with greater ardour and fidelity. Thus the greater the debts were which had been forgiven her, the more earneſtly ſhe ſtrove with all her powers to love Him who vouchſafed to accept her humble ſacrifice. This ſame motive of gratitude ought to have no leſs weight with thoſe who, by God's ſingular grace, have always preſerved their innocence. For whether God ſhews mercy by pardoning ſins or by preventing them in us, we are totally indebted to Him for the grace which we receive. Upon this great principle, St. Auſtin addreſſes the Phariſee who deſpiſed our holy penitent, in the following words (3): "O Phariſee! to ſay you are leſs indebted to the divine mercy, becauſe leſs was forgiven you, is a capital ingratitude and pride....For by whom were you preſerved from thoſe crimes which you did not commit? One who hath ſinned much, ſtands indebted for the gracious pardon of exceeding great debts. Another who hath ſinned leſs, owes to God the benefit that he hath not defiled himſelf with grievous ſins. You have not fallen into adultery: but God ſayeth to you: It is owing to me who governed and protected you. If no tempter ever enticed you, this was the effect of my ſpecial care and providence in your favour. If you eſcaped the occaſions of dangers from time and place, this likewiſe was ordained by me.

(3) S. Aug. Serm. 99. c. 6. ed. Ben. olim 23. ex. 50.

Perhaps a temptation and an opportunity of ſinning occurred: yet I withheld you by wholeſome fear, that you did not conſent to the evil. You are indebted to me for your preſervation from all the crimes which you did not commit: for there is no ſin that one committeth, which another perſon might not commit if he were not preſerved by him who made man." We cannot ſufficiently admire and praiſe the exceſs of the divine goodneſs towards men who were born children of wrath, and veſſels of weakneſs and corruption. Wonderful is his mercy in thoſe whom he preſerves from the contagion of vice and mortal ſin: but its influence appears with the greateſt luſtre in ſinners whom by repentance it not only cleanſes from their guilt, but exalts to the higheſt places in his favour. Of this our fervent penitent is an inſtance, who after her converſion ſurpaſſed others in the ardour of her charity, with which ſhe gave herſelf up entirely to the ſervice of her Redeemer.

St. Clement of Alexandria, St. Gregory the Great and many other writers both ancient and modern doubt not but this penitent was Mary Magdalen, of whom St. Luke makes firſt mention in the following chapter. This ſurname ſeems to have been given her from Magdala, a town mentioned by Joſephus, or rather from Magdalum, both ſituated in Galilee (*d*). She was by extraction a Galilæan, and is reckoned among the devout women who followed Chriſt from Galilee. St. Luke after ſpeaking of the converſion of her that had been a ſinner, ſays (4) that certain women who had been cured of wicked ſpirits and infirmities followed Chriſt in his travels through Galilee, and up to Jeruſalem, and aſſiſted him with their ſubſtance: and our Lord received ſuch good offices from them, to give them an occaſion of exerciſing a gratitude and charity with which he was well pleaſed. Among theſe, the

(4) Luke viii. 2.

(*d*) Ferrarius, Daniel, Sanſon, Calmet and Monſieur Robert agree in placing the caſtle of Magdalum, near the Lake of Geneſareth called the ſea of Galilee.

evangeliſt names Mary Magdalen out of whom our Lord had caſt ſeven devils, Joanna the wife of Chuſa Herod's ſteward, and one Suſanna. St. Gregory the Great, Lightfoot and ſome others, by theſe ſeven devils underſtand ſeven capital vices, of which Magdalen was cured by her converſion: but Maldonat, Grotius and others doubt not but ſhe had been literally poſſeſſed by ſeven evil ſpirits, by whom ſhe might be agitated at intervals, and which were caſt forth at her converſion. Gratitude and devotion having attached her to our Divine Redeemer after ſo great a benefit, ſhe followed him almoſt wherever he went, that ſhe might have an opportunity of liſtening to all his ſacred inſtructions, and of exerciſing her charity in miniſtering to him of her ſubſtance (*e*). She attended him in his ſacred paſſion, and ſtood under the croſs on Mount Calvary. For her to arrive at the ſummit of divine love, it was neceſſary ſhe ſhould paſs through the ſharpeſt trials. "No one, ſays Thomas a Kempis, was highly rapt whoſe fidelity was not ſooner or later put to the teſt. For he is not worthy of the high contemplation of God who hath not, for God's ſake, been exerciſed with ſome tribulation. And the trial going before is uſually a ſign of enſuing conſolation." A great myſtery is contained in thoſe words of the evangeliſt: *There ſtood near the croſs of Jeſus, Mary his mother, and his*

(*e*) Some take Mary Magdalen to be the ſiſter of Martha and Lazarus, of whom mention is made in the life of St. Martha. When Jeſus, ſix days before his paſſion, ſupped in the houſe of Simon ſurnamed the Leper, whilſt Martha waited on him, and Lazarus ſat at table, Mary anointed his feet and head with precious oinment which ſhe had brought in an alabaſter box. The Greeks and Romans practiſed the ſame cuſtom of uſing ſweet ſcented ointments at banquets. Judas Iſcariot murmured at this action out of covetouſneſs, pretending the price of the ointment had better been given to the poor. But Jeſus commended Mary's devotion, ſaid that her action would be a ſubject of admiration and edification wherever his goſpel ſhould be preached, and declared that ſhe had by it advanced the ceremony of embalming his body for his burial. Though Chriſt has ſubſtituted the poor in his ſtead, to be ſuccoured by us in them: yet he is well pleaſed when charity conſecrates ſome part of our riches to his external worſhip, to whom we owe all that we poſſeſs. But nothing can be more odious than for miniſters of the altar with Judas to cover avarice under a cloak of zeal. See John xii. 1, 2, 3. Mat. xxvi. 6. Mark xiv. 3.

mother's ſiſter Mary of Cleophas, and Mary Magdalen. Happy aſſociation! happy ſtate and ſituation near Jeſus on his croſs! cries out the devout cardinal Berulle. This is a new order of ſouls which conſiſts in the ſpirit, in the interior, and is inviſible to men, but viſible and glorious to the eyes of God and the angels. An order of ſouls crucified with Jeſus, and through Jeſus, which takes its birth from his croſs. The order at the ſame time both of the croſs, and of heaven: the order and ſchool of love by the martyrdom of the heart; which by learning to die to the world and inordinate ſelf-love lives to God and his pure love. This happineſs we attain to by being united in ſpirit to Jeſus crucified, as Magdalen was at the foot of his croſs. She ſuffered by love what he ſuffered in his body by the hands of the Jews. The ſame croſs crucified Jeſus and Magdalen in him and with him. The thorns pierced her heart with his head: and her ſoul was bathed in all his ſorrows. But the crucifixion was in both a martyrdom of love: and that love which triumphed over Jeſus by making him die on the croſs, crucified her heart to all inordinate love of creatures, thenceforward to reign and triumph alone in all her affections, ſo that ſhe could ſay in a twofold ſenſe: my love is crucified. Mary Magdalen forſook not her Redeemer after his death; but remained by his ſacred body, was preſent at its interment, left it only to obey the law of obſerving the feſtival, and having reſted on the ſabbath from ſunſet on Friday to ſunſet on Saturday, as ſoon as the feſtival was over went to buy ſpices in order to embalm our Lord's body. Having made all things ready, in company with other devout women ſhe ſet out very early the next morning with the ſpices, before it was light, and arrived at the ſepulchre juſt when the ſun was riſen (5). As they went they were anxious how they ſhould get the heavy ſtone which ſhut up the door of the monument, taken away: but upon their arrival found it removed to their hands. God never fails to be with his ſervants in what they undertake for his honour: and the difficulties whether

(5) Mark xvi. 2. Luke xxiv. 1. John xx. 1.

real or imaginary with the apprehenſion of which the devil attempts to diſcourage them, are baniſhed by confidence and reſolution, and vaniſh as ſhadows in the execution. The pious women looked into the ſepulchre, and finding the body not there, Mary Magdalen ran to inform Peter and the other diſciple whom Jeſus loved, and ſaid to them: "They have taken away the Lord out of the ſepulchre, and I know not where they have laid him." SS. Peter and John, the two moſt fervent in love among the apoſtles, ran immediately to the ſepulchre, and were there aſſured by the holy women who were at the door of the monument, that going in they had ſeen two angels clad in white ſhining apparel, and that one of them who ſat at the right hand of the place where the body had laid, bid them not to fear, but to acquaint the apoſtles that Jeſus was riſen, ſhewing them at the ſame time the place where his body had been laid. Peter and John having narrowly viewed the ſepulchre, doubted no longer of what was told them, and in great aſtoniſhment returned to Jeruſalem to the other diſciples. Mary Magdalen, who had brought them to the ſepulchre of her Lord, made the throne of divine love, would not return with them, or be drawn from the ſacred place where the true ark of the teſtament, the body of her Redeemer, had reſted three days, and continued at the monument bemoaning herſelf for not being able to ſee her Redeemer, either dead or alive. Not being able to aſſuage the violence of her grief and of her deſire to ſee her Lord, ſhe ſtood weeping without the door of the ſepulchre. The entrance being low and narrow ſhe ſtooped down to look into it again and again, and beheld the two angels in white, one of them ſitting at the place where Jeſus's head lay, and the other at the feet, who thus accoſted her: "Woman, why weepeſt thou?" She replied: "Becauſe they have taken away my Lord, and I know not where they have laid him." Neither the ſurpriſe of this apparition, nor the brightneſs and glory of theſe heavenly meſſengers could touch her heart, or divert her thoughts from him whom ſhe loved, and whom alone ſhe ſought; and we ſuffer ſo

many fooliſh objects to diſtract us, and carry away our affections. In her anſwer to the angels ſhe called him, *My Lord*, to expreſs the ſhare which by love ſhe had in him, and her title to him as her God, Lord and Redeemer. Afterward to the apoſtles ſhe calls him *The Lord*, to excite them to duty and love to the common Lord of all creatures. But why did not theſe angels inform her that he whom ſhe ſo earneſtly ſought was riſen in glory? Doubtleſs, becauſe the Lord of angels would reſerve it to himſelf to give her that comfort. Bleſſed be thy name for ever, O adorable Jeſus, who ſo tenderly wipeſt away the tears of thy ſervants with thy own hand, and ſweet voice, and converteſt their ſorrow into tranſports of inexpreſſible joy. Jeſus firſt manifeſted himſelf to the Magdalen in diſguiſe to make a trial himſelf of her love; but his tenderneſs could not ſuffer a delay, and he ſoon diſcovered himſelf openly to her. For as ſoon as ſhe had returned the anſwer abovementioned to the angels, ſhe turned about, and ſaw Jeſus himſelf ſtanding by her, but took him for the gardener. He aſked her why ſhe wept, and whom ſhe ſought. She ſaid to him: "Sir, if thou haſt taken him hence tell me where thou haſt laid him, and I will take him away." According to the remark of St. Bernard and of St. Thomas of Villa Nova, love made her not to name him, becauſe being full of Him alone, ſhe imagined every body elſe muſt be ſo too, and that this ſtranger muſt underſtand of whom ſhe ſpoke. Love alſo made her forget her own weakneſs, and think herſelf able to carry a heavy corpſe, provided ſhe could be ſo happy any way as to ſerve her beloved: for to ardent love nothing ſeems impoſſible or difficult. Jeſus infinitely pleaſed with her earneſtneſs and love, manifeſted himſelf to her, ſaying with his ſweet and amiable voice: Mary! He at firſt mentioned her tears, and the object which ſhe ſo earneſtly ſought, to excite her love. All this while ſhe knew him not, though he was preſent, and converſing with her, becauſe theſe words carried not with them the ray of light to diſcover him. But her name was no ſooner pronounced by him, but his voice excited in her a rapture of light and love, and gave

her the moſt ſublime and full knowledge, and the ſweeteſt enjoyment of the moſt deſirable of objects, of him riſen in glory who was the life of the world, and her life. Hearing him ſweetly call her by her name, and thus knowing him, ſhe turning ſaid: Rabboni, that is, Maſter. And caſting herſelf at his feet in tranſports of devotion ſhe would have embraced them. But Jeſus ſaid to her: "Do not touch me; for I have not yet aſcended to my Father: but go to my brethren, and tell them, that I aſcend to my Father and your Father, to my God and your God." That is, my Father by nature, yours by grace, ſays St. Auſtin. He bad her make haſte to carry his meſſage to his beloved diſciples for their ſpeedy comfort, and not loſe time in giving demonſtrations of her reverence and love. St. Leo explains theſe words of our Lord as follows: (6) "It is not a time to demonſtrate your affection for me in ſuch a manner as if I were in a mortal ſtate: I am with you but for a ſhort time, to ſtrengthen your faith. When I ſhall have aſcended to my Father, then you ſhall again poſſeſs me for eternity." Thus Mary Magdalen out of whom Jeſus had caſt ſeven evil ſpirits, was the firſt that ſaw Him after his riſing from the dead. This pre-eminence of grace, this diſtinguiſhing favour and love of Jeſus was the recompence of her ardent love, by which ſhe attended laſt his body in the ſepulchre, from which ſhe was only drawn by the duty of the Sabbath; and ſhe was the firſt who returned thither: ſhe ſought him dead, and found him living. In obedience to his commands ſhe immediately departed to acquaint the apoſtles with the joyful meſſage. (7) Jeſus who ſuffered her ſo long at his feet to ſatisfy her ardent love and compunction when he received her to mercy, here allows her after her long ſearch ſcarce to remain a few moments in the ſtate of enjoyment; but he ſeparates himſelf from her to return into the ſecret of inacceſſible light, inviſible to mortal eye. Why does not he who is Life itſelf allow her to live in his happy preſence? Why does not

(6) St. Leo Serm. 2. de Aſcenſ. (7) John xx. Calmet Vie de J. C. ch. 57.

he allow her at leaſt as many hours of enjoyment as ſhe had ſpent in her ſearch of him? But this ſeparation itſelf is an effect of his greateſt love, this life being a ſtate of action, of conflict and of trials, for the exerciſe of virtue. And Magdalen in this ſeparation itſelf which was from him, by his appointment, and for her greater advancement in his love, found by obedience, zeal and reſignation to his will, her comfort, life and great encreaſe of his love and all graces. The other devout women who had ſeen the angels at the ſepulchre, in their return to Jeruſalem, were alſo favoured with an apparition of our Lord. He having met and ſaluted them, they proſtrated themſelves at his feet, and embraced them, worſhipping him, though they were greatly afraid. (8) Jeſus bid them not fear, but go and tell his brethren that he would go before them into Galilee, where they ſhould ſee him. (*d*)

It is an ancient popular tradition of the inhabitants of Provence in France that St. Mary Magdalen, or perhaps Mary the ſiſter of Lazarus, St. Martha, and St. Lazarus with ſome other diſciples of our Lord, after his aſcenſion being expelled by the Jews, put to ſea, and landed ſafe at Marſeilles, of which church they were the founders, St. Lazarus being made the firſt

(8) Mat. xxviii. 9. Luke xxiv. 10.

(*d*) Certain Greek writers who lived in the ſeventh or later ages tell us that after the aſcenſion of our Lord, St. Mary Magdalen accompanied the B. Virgin and St. John to Epheſus, and died and was buried in that city. This is affirmed by Modeſtus, patriarch of Jeruſalem in 920, (9) and by St. Gregory of Tours. St. Willibald, in the account of his pilgrimage to Jeruſalem, ſays that her tomb was ſhewn him at Epheſus. Simeon Logotheta mentions that the emperor Leo the Wiſe cauſed her relicks to be tranſlated from Epheſus to Conſtantinople, and laid in the church of St. Lazarus, about the year 890. But theſe modern Greeks might perhaps confound Mary the ſiſter of the Bleſſed Virgin, or the ſiſter of Lazarus, or ſome other Mary among thoſe that are mentioned in the goſpel with Mary Magdalen. The relicks ſhewn in the monaſtery at Vezelay in Burgundy, ten leagues from Auxerre in the dioceſs of Autun, may be a portion of the body of S. Mary Magdalen, or of ſome other Mary mentioned in the goſpel. This famous ancient monaſtery of Vezelay was ſecularized in 1537, and the church which is longer than that of our Lady at Paris, is now ſerved only by ten canons.

(9) Hom. in Marias Unguenta ferentes.

biſhop of that city. *(e)* The relicks of theſe ſaints were diſcovered in Provence in the thirteenth century, thoſe of St. Mary Magdalen at a place now called St. Maximin's, thoſe of St. Martha at Taraſcon upon the Rhone, and others in St. Victor's at Marſeilles. They were authentically proved genuine by many monuments found with them in theſe ſeveral places. Charles I. king of Naples, and brother of St. Lewis, was at that time ſovereign count of Provence; but he being then in Naples engaged in war with the houſe of Arragon, his ſon Charles of Anjou, prince of Salerno, governed Provence. This prince was beaten at ſea by the fleet of the king of Arragon in 1284, and taken priſoner, and though his father died the year following he could not recover his liberty before the year 1288. He aſcribed his deliverance to the interceſſion of our ſaint, the diſcovery of whoſe relicks had excited his devotion to her: he had already founded the church of St. Maximin's upon the ſpot where they were diſcovered, and aſſiſted at the ſolemn tranſlation of them in 1279. He committed this royal foundation to the Dominican friars, and the prior, who is nominated by the king, is exempt from the ordinary juriſdiction both of the archbiſhop of Aix, and of the immediate ſuperiors of his Order. The chief part of the relicks of this ſaint was tranſlated from the ſubterraneous chapel in the middle of this church, and being put in a porphyry urn, the preſent of pope Urban VIII. was placed over the high altar. King Lewis XIV. and the principal noblemen of his court were preſent at this tranſlation which was performed with great pomp in 1660. The ſaint's head with many other relicks, remains in the ſubterraneous chapel: it is ſet in a gold caſe enchaſed with large diamonds, and ſurmounted with the royal crown of Charles II. ſtyled king of Sicily or Naples. Before it, is a curious ſtatue of queen Anne of Britany, on her knees, made of enamelled gold. Three leagues from

(e) See Nat. Alex. ſæc. 1. and Solier the Bollandiſt, Julii T. 5. who confirms the tradition of the inhabitants of Provence, p. 213. §. 14. and rejects that of Vezelay in Burgundy, whither ſome pretend that her body was tranſlated out of Provence, ib. §. 11. 12. 13. p. 207.

St. Maximin's, towards Marſeilles, is a famous ſolitary convent of Dominicans, ſituated on a very high rock, encompaſſed on every ſide with wild deſerts and mountains. It is called La Ste. Baume; which in the Provençal language ſignifies Holy Cave. It was anciently a celebrated hermitage, and is a place now reſorted to by pilgrims, out of devotion to this glorious ſaint. Both Latins and Greeks keep the feſtival of St. Mary Magdalen on the 22d of July: it is in ſome places a holy-day of precept, and was ſuch formerly in England, as appears from the council of Oxford in 1222.

The pious cardinal Berulle was moſt tenderly devoted to this great ſaint, whom he called his principal patroneſs; and nothing can be more affecting in ſentiments of compunction and divine love than the diſcourſes which he has left us in her honour. (*f*) She is the excellent model of penitents. If we have ſinned why do not we by her example ſpeedily lay hold of the ſovereign remedy of penance? If violent temptations, and terrible enemies ſeem to ſtand in our way, if the world allures us, if the devil fights fiercely againſt us, and unbridled paſſions are rebellious and clamorous, other penitents have courageouſly ſurmounted greater obſtacles than we can meet with. God incites us no leſs than he did them, and he is no leſs ready to fight in us, and for us. Jeſus holds out the crown to encourage us, and has already prepared the banquet of ſpiritual joy and ſweetneſs for us at our return. If we ariſe in earneſt, he will come, and will make his ſolemn ſupper in our ſoul: and there will be exultation and a voice reſounding praiſe through the whole heavenly court. But we muſt never think our penance accompliſhed, muſt never put a ſtop to our tears ſo long as we remember that we have ſinned: God prolongs our life that we may continue to weep for our ingratitude in having offended him. If our

(*f*) Theſe are the fruit of his pious meditations in the chapel of the Magdalen, the favourite retired place of his devotions, in which an excellent marble ſtatue of this great man on his knees, is erected, in the church of his Carmelite nuns at Paris. See his Works, p. 369. to p. 405.

converſion be ſincere, to make amends for paſt loſſes and offences, we muſt conſecrate to the divine ſervice with the utmoſt fervour all our time, and all that we are to do. The Magdalen, after Jeſus Chriſt had rendered himſelf maſter of her ſoul, had neither heart nor liberty but to give herſelf entirely to her deliverer.

On the same Day.

St. Vandrille or Wandregisilus, Abbot of Fontenelles, in Normandy. He was nearly related to Pepin of Landen and Erchinoald, the two firſt lords in the kingdom of Auſtraſia, and in his youth was made count of the palace under Dagobert I. He was humble on the higheſt pinnacle of honours, and mortified amidſt pleaſures. To retrieve himſelf from the diſſipation and other ill effects of which hurry and much converſation with the world are dangerous occaſions, he frequently retired into his cloſet, and there converſed much with God by devout prayer, and with himſelf by ſerious conſideration on his own duties, condition and ſpiritual miſeries. In compliance with the will of his parents he took to wife a virtuous and noble lady: but on the very day of his marriage obtained her conſent, that they ſhould both conſecrate their virginity to God: which, they did by a mutual vow on the ſame day. Vandrille in 629 took the monaſtic habit at Montfaucon in Champagne, an abbey then lately founded by St. Baudri. He afterwards built a monaſtery upon his own eſtate called Eliſang. In order to perfect himſelf in the moſt approved rules and exerciſes of an aſcetic or monaſtic life, he took a journey to Bobio and to Rome. After his return into France he ſpent ten years in the monaſtery of Romans, on the Iſere. After which term, with the bleſſing of his abbot, he repaired to St. Oüen, archbiſhop of Rouen, by whom he was ſome time after ordained prieſt. In 648, the ſaint founded the famous monaſtery of Fontenelles, five leagues below Rouen, in the territory of Caux, in which he in a ſhort time ſaw himſelf at the head of three hundred monks. His life was always moſt auſtere; he ſlept little, was clad in ſackcloth, and was

moſt ſcrupulouſly exact in all the exerciſes of the monaſtic rule, in which, he was well aſſured, the ſanctification of his ſtate conſiſted. He went to receive the recompence of his labours on the 22d of July, in 666, being ninety-ſix years old. He was buried in the church of St. Paul, now in ruins; his body was tranſlated by St. Bainus into that of St. Peter's, ſtill ſtanding; and in 944 to Ghent. It was loſt in the perſecution of the Calviniſts in 1578. But an arm had been reſtored to Fontenelles, and the other arm been given to the abbey of Brone; where theſe relicks are ſtill preſerved. See his two lives of the ſame age in Mabillon, and in Boſch the Bollandiſt, Julii T. 5. p. 253. Alſo *Gallia Chriſt. nova*, T. 11. p. 155, 166. and the hiſtory of the tranſlation of his relicks to the abbey of Blandine, now St. Peter's at Ghent, and an hiſtory of his miracles, with F. Boſch's notes, T. 5. p. 281. alſo F. Touſſaint-du-Pleſſis, *Deſcript. Geogr. Hiſt. de la Haute Normandie.*

St. JOSEPH of Paleſtine, commonly called Count Joſeph. The Jews, after the deſtruction of Jeruſalem, erected two academies, the one at Babylon, the other at Tiberias, a city on the lake of Geneſareth, rebuilt by Herod, in honour of the emperor Tiberius. Both theſe ſchools flouriſhed till the Saracen empire over-ran thoſe countries. That of Tiberias produced the Maſſoretes or Maſſoretic doctors, ſo famous for the invention of the vowel points in the Hebrew tongue, and their care in preſerving the genuine text of the holy bible. Though the Jews then retained no ſort of juriſdiction or form of government, yet they choſe one among their chief doctors to whom they gave the title of patriarch or prince of the captivity. The moſt celebrated perſon who ever bore this honour among them was Hillel, whoſe name is ſtill in great veneration with the Jews, and who was their moſt learned oracle, and the principal founder and ornament of their academy at Tiberias. This Hillel, a few days before his death, ſent for a chriſtian biſhop in the neighbourhood, under the character of a phyſician,

who ordered a bath to be prepared in his chamber, as if it had been for his health, and baptized him in it. Hillel received the divine myſteries, and died.

Joſeph, one of his aſſiſtants, called Apoſtoli, whoſe life we are writing, was witneſs to this ſecret tranſaction, and having always been the confident of Hillel, had the care of his ſon Judas who ſucceeded him in the dignity of patriarch of the Jews. He found the holy goſpels in Hillel's treaſure, and read them with incredible pleaſure. The young patriarch fell into evil courſes, and employed magical arts to ſeduce a chriſtian woman; but the ſign of the croſs made his charms of no effect. Joſeph was ſurpriſed to hear this prodigy. He ſeemed in a dream one night to ſee Chriſt, and to hear from his mouth theſe words: "I am Jeſus whom thy fathers crucified; believe in me." He reliſhed our holy faith more than ever, and going into Cilicia to collect the tenths for the patriarch, he borrowed again the holy goſpels. The Jews, already diſſatisfied with his conduct, finding him with this holy book, dragged him to their ſynagogue, and cruelly ſcourged him. They were preparing worſe treatment for him when the biſhop reſcued him out of their hands. Joſeph having already begun to ſuffer for Chriſt, was ſoon diſpoſed to receive baptiſm.

Conſtantine the Great became maſter of the Eaſt in 323. He gave Joſeph the title and rank of count, with authority to build churches over Paleſtine, wherever he ſhould judge proper. Joſeph began to raiſe one at Tiberias. The Jews employed many artifices to hinder the work, and ſtopped his lime-kilns from burning by inchantments, but he making the ſign of the croſs upon a veſſel of water, and invoking the name of Jeſus, poured it on the kilns, and the fire inſtantly burſt forth and burned with great activity. Count Joſeph ſhewed no leſs zeal againſt the Arians than againſt the Jews, and both conſpired together to perſecute him: but he was protected by his dignity of count, which gave him a ſuperior command and authority. Joſeph, however, when the emperor Con-

ſtantius perſecuted the orthodox prelates, retired from Tiberias to the neighbouring city Scythopolis, where, in 355, he lodged St. Euſebius of Vercelli, baniſhed by the Arians. His was the only catholic houſe in that town. He harboured many other illuſtrious ſervants of God, and among the reſt St. Epiphanius, who had from his own mouth the particulars here related. Joſeph was then ſeventy years of age. He died ſoon after, about the year 356. The Greeks and Latins both mention his name in their martyrologies. See St. Epiphanius, hær. 30. c. 4. Tillemont, T. 7. Fleury, l. 11. n. 35. Dom Gervaiſe in his life of St. Epiphanius, c. 18. 19. 20. and Pinius the Bollandiſt, T. 5. Julii, p. 238.

St. MENEVE, Abbot. He was born in Anjou of a family allied to the emperor Charlemagne. From his infancy it was his only ambition to ſerve Chriſt with his whole heart. When he was of an age to be ſettled in the world, his parents obliged him to accept a ring ſent him by a great lord of the country named Baronte as a token that he would marry his daughter. But to prevent this engagement he fled into Auvergne, and there received the monaſtic habit at the hands of St. Chaffre or Theofrede, who was then œconome of the monaſtery of Carmery or Cormeri, ſo called from its founder Carmen, duke of that country, ſince called St. Theofrede's or Chaffre's monaſtery in Auvergne four leagues from Puy in Velay, whom he had met at Menat, and followed to this abbey. Here he lived ſeven years under the holy abbot Eudo: then returned to Menat ſeven leagues from Clermont; this monaſtery he built in ſuch a manner as to have borne the name of its founder. He governed it for many years with great ſanctity, and died in 720. He is honoured with ſingular veneration in Auvergne, and Anjou, and mentioned by Uſuard on the 22d of July. See Mabillon, Sec. 3. Ben. part. 1. Labbe, T. 2. Bibl. novæ p. 591. Branche, *Vies des SS. d'Auvergne & Velay.* Baillet, &c.

St. DABIUS or DAVIUS, C. A zealous Iriſh prieſt who preached with wonderful fruit in his own country and in Albany in Scotland: is titular ſaint of the pariſh of Domnach Cluanna in the county of Down, and of Kippau in the Highlands, where a famous church is dedicated to God under his invocation by the name of Movean. See Colgan in MSS.

JULY XXIII.

St. APOLLINARIS, Biſhop of Ravenna, M.

See Pinius in the Acts of the Saints, Julii T. 5. p. 329. and Farlat, Illyrici Sacri, T. 1. p. 259.

ST. APOLLINARIS was the firſt biſhop of Ravenna. Bede, in his true martyrology, ſays that he ſat twenty years, and was crowned with martyrdom in the reign of Veſpaſian. His acts ſay that he was a diſciple of St. Peter, and made by him biſhop of Ravenna. Though their authority deſerves little regard, this circumſtance muſt be allowed, being agreeable to the time, and ſupported by other authorities. St. Peter Chryſologus, the moſt illuſtrious among his ſucceſſors, has left us a ſermon in honour of our ſaint, (1) in which he often ſtyles him a martyr: but adds, that though he frequently ſpilt portions of his blood for the faith, and ardently deſired to lay down his life for Chriſt, yet God preſerved him a long time to his church, and did not ſuffer the perſecutors to take away his life. So he ſeems to have only been a martyr by the torments he endured for Chriſt, which he ſurvived at leaſt ſome days. His body lay firſt at Claſſis, four miles from Ravenna, ſtill a kind of ſuburb to that city, and its ſea port, till it was choked up by the ſands. In the the year 549, his relicks were removed into a more ſecret vault in the ſame church, as an inſcription ſtill extant there teſtifies. See Mabillon. (2) St. Fortunatus exhorted his friends to make pilgrimages to his tomb, and St. Gregory the Great or-

(1) Serm. 128. (2) Mab. Iter. Italic. p. 41.

dered parties in doubtful ſuits at law to be ſworn before it. Pope Honorius built a church under his name in Rome about the year 630. It occurs in all martyrologies, and the high veneration which the church paid early to his memory is a ſufficient teſtimony of his eminent ſanctity and apoſtolic ſpirit.

The virtue of the ſaints was true and heroic becauſe humble and proof againſt all trials. That of the heathen philoſophers was lame, and generally falſe and counterfeit, whence Tertullian calls the latter, Traders in fame. "Where is now the ſimilitude," ſays he, "between a philoſopher and a chriſtian? a diſciple of Greece and of heaven? a trader in fame, and a ſaver of ſouls? (*a*) between a man of words, and a man of works?" And St. Jerom writes: "A philoſopher is an animal of fame, one who baſely drudges for the breath of the people." (*b*) Lanctantius ſeverely rallies Cicero, becauſe though he was very ſenſible of the vanity of the worſhip then eſtabliſhed, yet he would not have that truth told the people for fear of unhinging the religions of the ſtate. "Now what is to be done with a man," ſays our chriſtian philoſopher, "who knows himſelf in an error, yet wilfully daſhes upon a rock, that the people may do ſo too? ... who makes no uſe of his wiſdom for the regulation of his life, but entangles himſelf to enſnare others, whom, as the wiſer perſon, he was obliged to reſcue from error. But, O Cicero, if you have any regard for virtue, attempt rather to deliver the people out of ignorance. It is a noble enterpriſe, and worthy all your powers of eloquence. Never fear but your oratory will hold out in ſo good a cauſe, which never failed you in the defence of ſo many bad ones. But Socrates's priſon is the thing you dread: and therefore truth muſt want a patron. But certainly as a wiſe man you ought to deſpiſe death in competition with truth; and you had fallen much more honourably by ſpeaking well of truth, than for ſpeaking ill of Anto-

(*a*) *Famæ negociator, et vitæ.* Tert. Apol. c. 46.
(*b*) *Philoſophus gloriæ animal, et popularis auræ vile mancipium.* S. Hieron. ep. ad Julian.

ny: nor will you ever riſe to that height of glory by your Philippics, as you would have done by labouring to undeceive the world, and diſpute the people into their ſenſes." (3) The philoſophers did not love truth well enough to ſuffer for it. Plato diſſembled, for fear of Socrates's hemlock. But the chriſtian religion raiſed its profeſſors above all conſiderations preſent, for the joy that was ſet before them.

On the same Day.

St. Liborius, Biſhop of Mans, C. He was deſcended of a noble Gauliſh family, and by his innocence and ſanctity of life was recommended to the prieſthood in the church of Mans. He loved retirement and prayer, never converſed with ſeculars but on ſpiritual accounts, and linked himſelf only with thoſe among the clergy whoſe actions and words were ſuch as might inſpire him more and more with the ſpirit of his ſtate. His diſtinguiſhed learning and virtue fixed all eyes upon him, and in 348, he was choſen fourth biſhop of Mans. Indefatigable in all the functions of his charge, he prayed and faſted much, and was moſt attentive in ſuccouring the neceſſities of the poor, by that means to draw down the bleſſing of God upon himſelf and his flock. He built and endowed many new churches in his dioceſs, and having governed it forty-nine years, died about the year 397. His remains were tranſlated to Paderborn in 836, and he is honoured as patron of that city. See Tillemont, T. 10. p. 307. Fleury, l. 28. n. 61. p. 495.

(3) Lactant. l. de Origine Erroris, §. 3.

JULY XXIV.

St. LUPUS, Biſhop of Troyes, C.

From his ancient accurate life extant in Surius, and illuſtrated with notes by F. Boſch the Bollandiſt, Julii T. 7. p. 19. See alſo Ceillier, T. 15. p. 40. Tillemont, T. 16. p. 127. Rivet, Hiſt. Liter. T. 2. p. 486. Calmet, Hiſt. de Lorraine, T. 1. l. 6. n. 44. p. 274. And Camuzat, Catal. Epiſc. Trecenſ. p. 153. & Antiquitates Tricaſſinæ, &c. 8vo. 1610.

A. D. 478.

ST. LUPUS, called in French St. Leu, was born of a noble family at Toul, and being learned and eloquent, pleaded at the bar for ſome years with great reputation. He married Pimeniola, a virtuous ſiſter of St. Hilary of Arles. After ſix years ſpent in holy wedlock, fired with an ardent deſire of ſerving God with greater perfection, they parted by mutual conſent, and made a mutual vow of perpetual continency. Lupus betook himſelf to the famous abbey of Lerins, then governed by St. Honoratus. He lived there a year, and added many auſterities to thoſe preſcribed by the rule, yet always regulated his fervour by the advice of St. Honoratus. He ſold great part of his eſtate for the benefit of the poor, when he renounced the world. After the firſt year, when St. Honoratus was made biſhop of Arles, he went to Macon in Burgundy to diſpoſe of an eſtate he had left there, in charitable uſes. He was preparing to return to Lerins when he was met by the deputies of the church of Troyes, which, upon the death of St. Urſus, in 426, had choſen him biſhop, the eight from St. Amator founder of this ſee. His reſiſtance was to no purpoſe, and he was conſecrated by the prelates of the province of Sens. In this dignity he continued the ſame practices of humility, mortification, and as much as poſſible even of poverty. He never wore any other garments than a ſackcloth and a ſingle tunic, lay upon boards, and allotted every ſecond night en-

tire to watching in prayer. He often paſſed three days without taking any nouriſhment, and after ſo rigorous a faſt allowed himſelf nothing but a little barley bread. Thus he lived above twenty years; labouring at the ſame time in all his paſtoral functions with a zeal worthy an apoſtle.

About the latter end of the fourth century, Pelagius, a Britiſh monk, and Celeſtius, a Scot, broached their hereſy in Africa, Italy and the Eaſt, denying the corruption of human nature by original ſin, and the neceſſity of divine grace. One Agricola, a diſciple of theſe hereſiarchs, had ſpread this poiſon in Britain. The catholics addreſſed themſelves to their neighbours the biſhops of Gaul, begging their aſſiſtance to check the growing evil. An aſſembly of biſhops, probably held at Arles, in 429, deputed St. Germanus of Auxerre, and St. Lupus of Troyes, to go over into our iſland to oppoſe this miſchief. The two holy paſtors, burning with zeal for the glory of Chriſt, accepted the commiſſion the more willingly as it ſeemed laborious and painful. They came over, and entirely baniſhed the hereſy by their prayers, preaching and miracles. St. Lupus, after his return, ſet himſelf with freſh vigour to reform the manners of his own flock. In this he diſplayed ſo great prudence and piety, that St. Sidonius Apollinaris calls him, "The father of fathers and biſhop of biſhops, the chief of the Gallican prelates, the rule of manners, the pillar of truth, the friend of God, and the interceſſor to him for men." (1) He ſpared no pains to ſave one loſt ſheep, and his labours were often crowned with a ſucceſs which ſeemed miraculous. Among other inſtances it is recorded that a certain perſon of his dioceſs, named Gallus, had forſaken his wife and withdrawn to Clermont. St. Lupus could not ſee this ſoul periſh, but wrote to S. Sidonius, then biſhop of Clermont, a ſtrong letter ſo prudently tempered with ſweetneſs, that Gallus by reading it was at once terrified and perſuaded, and immediately ſet out to return to his wife. Upon which St. Sidonius cried out:

(1) B. 6. ep. 1.

"What is more wonderful than a ſingle reprimand, which both affrights a ſinner into compunction, and makes him love his cenſor!" This letter of St. Lupus and ſeveral others are loſt: but we have one by which he congratulated Sidonius upon his promotion to his ſee, having paſſed from a ſecular prefecture or government to the epiſcopacy, which charge he ſhews to be laborious, difficult and dangerous. He ſtrongly exhorts him, above all things to humility. This letter was wrote in 471, and is given us by D'Achery. (2)

God at that time afflicted the weſtern empire with grievous calamities, and Attila with a numberleſs army of Hunns overran Gaul, calling himſelf, "The Scourge of God," to puniſh the ſins of the people. Rheims, Cambray, Beſançon, Auxerre and Langres had already felt the effects of his fury, and Troyes was the next place threatened. The holy biſhop had recourſe to God in behalf of his people by fervent prayer, which he continued for many days, proſtrate on the ground, faſting and weeping without intermiſſion. At length putting on his biſhop's attire, full of confidence in God, he went out to meet the barbarian at the head of his army. Attila, though an infidel, ſeeing him, was moved to reverence the man of God, who came up to him boldly, followed by his clergy in proceſſion, with a croſs carried before them. He ſpoke to the king firſt, and aſked him who he was? "I am," ſaid Attila, "the ſcourge of God." "Let us reſpect whatever comes to us from God," replied the biſhop: "but if you are the ſcourge with which heaven chaſtiſes us, remember you are to do nothing but what that almighty hand which governs and moves you, permits." Attila, ſtruck with theſe words, promiſed the prelate to ſpare the city. Thus the ſaint's prayer was a better defence than the moſt impregnable ramparts. It protected a city which had neither arms, nor garriſon, nor walls, againſt an army of at leaſt 400,000 men, which, after plundering Thrace, Illyricum and Greece, croſſing the Rhine, had filled with blood and deſolation the moſt flouriſh-

(2) Spicileg. T. 5. p. 579.

ing countries of France. Attila turning with his army from Troyes, was met on the plains of Chalons by Aëtius, the brave Roman general, and there defeated. In his retreat he ſent for St. Lupus, and cauſed him to accompany him as far as the Rhine, imagining that the preſence of ſo great a ſervant of God would be a ſafeguard to himſelf and his army: and ſending him back he recommended himſelf to his prayers. This action of the good biſhop was miſconſtrued by the Roman generals, as if he had favoured the eſcape of the barbarian, and he was obliged to leave Troyes for two years. He ſpent that time in religious retirement, in great auſterity and continual contemplation. When his charity and patience had at length overcome the envy and malice of men, he went back to his church, which he governed fifty-two years, dying in the year 479. The chief part of his body is kept in a rich ſilver ſhrine; his ſcull and principal part of his head in another far more precious, in the figure of a biſhop, formed of ſilver, adorned with jewels and diamonds, ſaid by ſome to be the richeſt in France. Both are in the abbatial church of regular canons of St. Auſtin, which bears the name of S. Lupus. He was firſt buried in the church of St. Martin *in Areis* of the ſame Order then out of the walls, though long ſince within them. Many churches in England bear his name. The family name of Sentlow among us is derived from Saint Leu, as Camden remarks.

It was by omnipotent prayer that the ſaints performed ſuch great wonders. By it Moſes, could ward off the deſtruction of many thouſands, and by a kind of holy violence diſarm the divine vengeance (1). By it Elias called down fire and rain from heaven. By it Manaſſes in chains found mercy, and recovered his throne; Ezechias ſaw his health reſtored, and life prolonged; the Ninivites were preſerved from deſtruction; Daniel was delivered from the lions, St. Peter from his chains, and St. Thecla from the fire. By it Judith and Eſther ſaved God's people. By the ſame

(1) Exod. xxxii. 10.

have the ſervants of God ſo often commanded nature, defeated armies, removed mountains, caſt out devils, cured the ſick, raiſed the dead, drawn down divine bleſſings, and averted the moſt dreadful judgments from the world, which, as an ancient father ſays, ſubſiſts by the prayers of the ſaints (*a*).

ON THE SAME DAY.

St. FRANCIS SOLANO, C. This ſaint was born at Montilia in Andaluſia, in 1549, performed his ſtudies in the ſchools of the Jeſuits, and in 1569, made his religious profeſſion amongſt the Franciſcans in the place of his nativity. An extraordinary humility and contempt of himſelf and of worldly vanity and applauſe; ſelf-denial, obedience, meekneſs, patience, and the love of ſilence, recollection, and prayer mental and vocal, formed his character. Whole nights he frequently paſſed without ſleep on the ſteps of the altar, before the Bleſſed Sacrament, in meditation and devout prayer, with wonderful interior delight and devotion. Burning with holy zeal and charity, and an ardent deſire of the ſalvation of ſouls, after he was promoted to the prieſthood, he divided his time between ſilent retirement and the miniſtry of preaching. His ſermons though deſtitute of the ornaments of ſtudied eloquence, powerfully withdrew men from vice, and kindled in their breaſts an ardent deſire of virtue. The ſaint was appointed maſter of novices, firſt in the convent of Arizaya, two miles from Cordova; afterward in that of Monte. Then he was made guardian in the province of Granada. His whole life, ſays Alvarez de Paz, may be called an holy uninterrupted courſe of zealous action, yet was at the ſame time a continued moſt fervent prayer abounding with heavenly illuminations and conſolations. A perfect ſpirit of poverty emptied his heart of the love of all created things that Chriſt alone might occupy and fill it: and he rejoiced in his nakedneſs and privation of earthly goods that he might barely uſe them to ſerve the neceſſities of nature, without ſuffering

(*a*) *Sanctorum precibus ſtat mundus.* Rufin. Præf. in Vitas Patrum.

them to enſlave his heart, or to find any place in his affections, which he reſerved pure and entire for ſpiritual goods. Interior humility and ſelf-denial perfected the diſengagement of his heart, and the extraordinary auſterities of his penitential life ſubjected his ſenſes, and rendered the liberty which his ſoul enjoyed complete: by which he was prepared for the ſpirit of prayer and the pure love of heavenly things. Earthly comforts uſed with moderation, and as ſupports of our weakneſs, may be ſanctified by a good intention. But whilſt they bolſter up our weakneſs, they keep it alive and ſtrengthen it: and if they are ſought after, or made uſe of with eagerneſs and attachment, immoderately or frequently, they ſtrongly nouriſh ſelf-love and ſenſuality, and produce a diſtruſt of the ſolid food of devotion and divine love.

The mortified lives of all the ſaints who arrived at a familiarity with God in holy prayer, are but a comment upon, or ſenſible examples of, the indiſpenſable goſpel precept of dying to ourſelves. By no other ſteps could St. Francis Solano have arrived at the perfection of a ſpiritual life. A peſtilence which raged at Granada afforded him an opportunity of exerting his heroic virtue in attending the infected. But a more noble theatre of action was opened to him by the miſſion into America upon which he was ſent. Peru and Tucuman were the countries in which he reaped the principal harveſt, and the five laſt years of his life he preached chiefly at Lima, and induced the inhabitants of that great city, by ſincere repentance, to appeaſe the divine anger which they had provoked by their ſins. The reputation of his wonderful ſanctity was enhanced by many miracles. Yet by humility he looked upon himſelf as the leaſt among men, and he never appeared in public but when called abroad by zeal for the ſalvation of ſouls. Before his death he was purified by a lingering illneſs, and in his laſt moments repeated thoſe words of the pſalmiſt: *I have rejoiced in thoſe things which have been ſaid to me: We will go into the houſe of the Lord.* He departed this life on the 14th of June in 1610, the 62d of his age, and 40th of his religious

profeſſion. F. Alvarez de Paz, an eye-witneſs, deſcribes the ſtately and religious pomp of his funeral, at which the viceroy of Peru and the archbiſhop of Lima, aſſiſted with extraordinary devotion. The ſaint was beatified by Clement X. and canonized by Benedict XIII. in 1726, and his principal feſtival appointed on the 24th of July. See his life compiled by Didacus of Cordova; alſo by Alphonſus of Mondietta. See likewiſe the Hiſtory of the provinces of Peru, and the edifying account of our ſaint given by the pious and learned Jeſuit, F. Alvarez de Paz, l. 5. c. 14. T. 2. Op. p. 1752 & 1753; and Benedict XIV. De Canoniz. T. 1. Append. Alſo the Lives of Saints, publiſhed in High Dutch, by F. Maximilian Raſler, S. J. And F. Charlevoix, *Hiſt. de Paraguay*, T. 1. l. 3. & 4.

SS. ROMANUS and DAVID, MM. Patrons of Muſcovy (*a*). The hiſtory of the converſion of the Ruſſians

(*a*) Some derive the pedigree and name of the Muſcovites from Moſoch, the ſon of Japhet, who with his brothers Magog, Thubal, and Gomer, and their children, peopled the northern kingdoms. (*Ezech.* xxxviii. 6, &c.) Theſe are reputed the patriarchs of the Cappadocians, Tartars, Scythians, Sarmatians, &c. See Bochart, *Phaleg.* l. 3. c. 12. and Calmet. It ſeems not to be doubted that the Moſchi, mentioned by Strabo and Mela, and ſituated between Colchis and Armenia, near the Moſchici Montes, were the deſcendants of Moſoch. As the Scythians from the coaſts of the Euxine and Caſpian ſeas afterward penetrated more northwards in Aſia and Europe, and as the Cimmerii, who were the ſons of Gomer, afterward ſettled about the Boſphorus and Mœotis, ſo ſome authors pretend that the Moſchi paſſed into Europe, and ſettled near them on the borders of the Scythians and Sarmatians. But the Muſcovites evidently take their name from the city Moſcow, built about the year 1149, ſo called from a monaſtery named Moſkoi (from Mus or Muſik, *men*, q. d. the Seat of Men), not from the river Moſcow, which was anciently called Smorodina. (ſee J. S. Bayer, *Orig. Ruſſicæ*, T. 8. *Acad. Petrop.* p. 390) For the name of Muſcovites was not given to this tribe of Ruſſians before the beginning of the 14th century. It was aſſumed on the following occaſion. In 1319, Gedimidius, great duke of Lithuania, having vanquiſhed the Ruſſian duke of Kiow, the archbiſhop Peter removed his ſee to Moſcow, and from that town theſe Ruſſians began then to be called Muſcovites: for the duke John, ſon of Daniel, ſoon followed the archbiſhop, and transferred thither the ſeat of his principality from Uladimiria; though the archbiſhop of Kiow continued to take the

(now called Muſcovites) to the faith of Chriſt, has been perplexed by the miſtakes of many who have treated this point of hiſtory. The learned Jeſuit F. Antony

the title of Metropolitan of all Ruſſia. See Herberſteinius *(Chorographia principatus Ducis Moſcoviæ*; alſo, in *Rerum Muſcovitarum Commentar.)* and more accurately Ignatius Kulczynſki, in Latin Kulcinius, a Baſilian monk at Rome (*Specimen Eccleſiæ Ruthenicæ*, printed at Rome in 1733, alſo *Catalog. archiepiſc. Kiovienſium*; and *Series Chronol. Magn. Ruſſiæ ſeu Moſcoviæ Ducum)*. Hence the name of Muſcovites firſt occurs in Chalcocondylus and other Greek hiſtorians about that time. We are informed by theſe authors, and by Herberſteinius, that theſe Ruſſians were tributary to the Tartar king of Agora in Aſia from 1125 to 1506. But ſince they ſhook off that yoke they have ſubdued the Ruſſians of Novogorod and other places in Europe, and have extended their dominions almoſt to the extremity of Aſia in Great Tartary. See Bayer, *Diſſ. de Ruſſorum primâ expedit. Conſtantinopolitana*, T. 6. *Comm. Acad. Petrop. & Orig. Ruſſic.* Ib. T. 8. Alſo Joſ. Aſſemani, *De Kalend. Univ.* T. 1. par. 2. c. 4. p. 275.

The name *Ruſſi* or *Roſſi*, ſeems not to be older than the ninth century. Cedrenus and Zonaras ſpeak of them as a Scythian nation inhabiting the Northern ſide of Mount Taurus, a Southern region of Aſiatic Scythia, now Great Tartary. They are a nation entirely diſtinct from the Roxolani, the ancient Sarmatians near the Tanais, though theſe Ruſſians afterward became maſters of that country, and took their name either from that of Roxolani abridged, or from *Roſſeia* which in their language ſignifies an aſſemblage of people. Conſtantine Porphyrogenetta tells us, that the language of the Ruſſians and Sclavonians was quite different; and the monk Neſtor, in the cloſe of the eleventh century, the moſt ancient hiſtorian of Ruſſia, in his chronicle aſſures us, that the Ruſſians and Sclavonians are two different nations. But the great affinity of the preſent Ruſſian language with the Sclavonian ſhews that the Ruſſians, mixing with the Sclavonians, learned in a great meaſure their language.

It is well known that anciently the Southern parts of Muſcovy were inhabited by Goths, whom the Hunns or ancient Tartars from Aſia, expelled in the fourth century. Alſo that the Northern part was peopled by Scythians, whom the Muſcovites ſtill call by the ſame name *Tſcudi*, i. e. Scythians, and the lake Peipus, Tſchudzhoi. We learn from Conſtantine Porphyrogenetta *(l. De adminiſt. Imper. c. 9.)* that the name of *Ruſſia* was given in the tenth century to the country of which Kiow was the capital, and which compriſed alſo Czernigov, Novogorod, &c. Snorro Sturleſon *(hiſt. regn. Septentr.* T. 1. p. 6.) ſays theſe people called their ancient capital, ſituate toward the gulph of Finland, Aldeiguborg, or Old-Town, in oppoſition to which Novogorod or New-Town, took its name. The Waregians, invited by the Ruſſians to defend them againſt the Khoſares, who lived near the Black or the Euxine Sea, croſſing the Baltic, ſettled among the Ruſſians, it is uncertain in what age. See T. S. Bayer de Varegis, T. 4. Comment. Acad. Scient. Petrop. p. 275. Er. Jul. Biærner, Sched. hiſt. geogr.

Poſſevin was betrayed into many falſities concerning this people (1). And upon his authority ſome have pretended that the Muſcovites received the faith from

(1) Poſſev. L. De Rebus Moſcoviticis.

geogr. de Varegis heroibus Scandinianis & primis Ruſſiæ Dynaſt's, at Stockholm 1743. Arvid. Mulleris De Varegia 1731. Algol. Scarinus de Originibus priſcæ gentis Varegorum 1743.

We know not in what age the Sclavonians obtained ſettlements in the Northern parts of Ruſſia. They are firſt named in Procopius and Jornandes, were part of the Venedi, and with them from Sarmatia travelled into Germany; where they ſettled for ſome time on the coaſt of the Baltic, afterwards in the centre of Germany near Thuringia, and in Beheim or Bohemia, where they long ruled and left their language. In the reign of Juſtinian they croſſed the Danube, and conquered part of Pannonia and Illyricum, where a ſmall territory, fifty German miles long, of which Peter-waradin is the moſt conſiderable place between the Danube, the Drave and the Save, is ſtill called Sclavonia: it was conquered by the kings of Hungary, and is ſtill ſubject to the houſe of Auſtria. The Slavi fell every where into ſo miſerable a ſervitude, that from them are derived the names of *Slavery* and *Slaves*. The Sclavonian language is uſed in the divine office in Illyricum, &c. according to the Latin rite: in Muſcovy, &c. according to the Greek rite. (See on SS. Cyril and Methodius 22 Dec.) The Muſcovites have no Ruſſian Bibles: but with very little ſtudy can underſtand the Sclavonian, ſays Bruſching.

In the year 892, Rurik, Sineus and Truwor, three brothers from the Warengi on the other ſide of the Baltic, came by invitation into Ruſſia, and ruled the Sclavonians and Ruſſians united into one nation. Rurik ſurvived his brothers, and became ſole ſovereign. The Runic inſcriptions in the Northern Antiquities are not of an older date.

Rurik fixed his ſeat near the lake Ladoga. His ſon Igor transferred his court from Novogorod to Kiow. His widow Olga received the faith, and was baptiſed at Conſtantinople. Their ſon Suatoſlas died an idolater. But his ſon Wladimir the Great married Anne a Grecian princeſs, received baptiſm, and was imitated by his ſubjects. He built the city which from him is called Wladimiria, which under his grandſon Andrew Bogolikſki became the ducal reſidence. Wladimir I. is honoured in the Muſcovite calendar. Kiow ſtill has its dukes. Jaroſlas, ſon of Wladimir, was ſucceeded there by his ſon Wſevolod I in 1078, in whoſe reign Ephrem, metropolitan of Kiow, eſtabliſhed in Ruſſia, purſuant to the Bull of Urban II. the feaſt of the tranſlation of the relicks of S. Nicholas to Bari, on the 9th of May, never known in the Greek church. Which ſhews their obedience to the pope, and their connection with the Latin church. The Greeks alſo were then Catholics. George duke of Ruſſia at Wladimiria recovered Kiow, and in 1156 built the city of Moſcow. Jaroſlas II. ſucceeded his brother George II. in the great dukedom of Ruſſia in 1238, and reſided at Wladimiria. In his reign

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the Greek ſchiſmatics, and at the ſame time adhered to their ſchiſm: than which nothing can be more notoriouſly falſe, as Henſchenius and Papebrochius (2)

(2) Præf. ad Ephemer. Græco-Moſchas, n. 11. p. 3.

in 1244, the Ruſſians were re-united to the ſee of Rome, part having been a little before drawn into the Greek ſchiſm. His ſon Alexander, in his father's life-time prince of Novogorod, with his brother Feodor or Theodor, gained great victories over the Tartars who had long oppreſſed the Ruſſians, and ſucceeded in the great dukedom in 1246. He is ſurnamed Newſki or of Newa, from a great victory which he gained in 1241 on the banks of the Newa, over the Poles and the Teutonic knights in Livonia. Thoſe knights, who by victories over the idolaters had made themſelves maſters of Livonia, had their own High Maſter at Riga, who ſoon made himſelf independent of the Grand Maſter of the ſame order in Pruſſia. This order which was diſmembered from the Knights Hoſpitallers, or of Jeruſalem, (afterward of Rhodes and Malta) to defend the Chriſtians in Germany againſt the inroads of the barbarous Northern infidel nations, long produced many incomparable great heroes, and models of all virtues. But enriched by great conqueſts, their ſucceſſors by pride, luxury and continual inteſtine wars, gave occaſion to ſeveral ſcandals. At length Albert marquis of Brandenburg, grand maſter in Pruſſia, turned Lutheran, and received from the king of Poland the inveſtiture of ducal Pruſſia. The knights expelled by him retired to Mariandhal in Franconia, and there choſe a new grand maſter. He is choſen by the twelve provincial commanders. William of Furſtenberg, Heer-meiſter of Livonia, alſo declared himſelf a Lutheran, and in 1559 reſigned his dignity to his coadjutor Gotthard Kettler. He alſo being a Lutheran, ceded part of Livonia to the Danes, and the chief part to the Poles, receiving from the latter the inveſtiture of Courland and Samogitia as ſecular dukedoms; Livonia fell under the power of Charles XI. of Sweden, but was added to the empire of Muſcovy by Peter the Great.

To return to the grand duke Alexander Newſki, he received an embaſſy from the pope in 1262, the contents of which are not recorded. He died crowned with glory at Gorodes near Niſchui-Novogorod in 1262, on the 30th of April, on which day his feſtival is kept in Muſcovy, and he is honoured as one of the principal ſaints of the country. The Tczar Peter the Great built in his honour a magnificent convent of Baſilian monks on the banks of the Newa in Livonia, not far from his new city of Peterſburg, the archbiſhop of which city reſides in it. The empreſs Catharine inſtituted in 1725 the ſecond Order of Knighthood in Ruſſia under his name. Their daughter the empreſs Elizabeth cauſed his bones to be put in a rich ſhrine covered with thick plates of ſilver, placed at the foot of a magnificent mauſoleum in this monaſtery. The Muſcovites relate wonderful things of his eminent virtues, and miracles wrought at his tomb. Pope Benedict XIV. proves that upon due authority all this may be admitted even of one who had died in a material ſchiſm, or with inculpable ignorance. But this prince lived

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ſhew. F. Stilting, another learned Bollandiſt, has demonſtrated by an expreſs diſſertation (3), that the Muſcovites were at firſt Catholics, and that even in the time of the council of Florence the Catholics and ſchiſmatics in Ruſſia made two equal halves. The Greek ſchiſm was formed by Cerularius ſeveral years after the converſion of the Ruſſians. The ſchiſm indeed of Photius was a ſhort prelude to it.

Cedrenus, Zonaras, and ſome others relate, that an army of Ruſſians beſieged Conſtantinople in the time of the emperor Michael III. when Photius held that ſee: and that being obliged to raiſe the ſiege they obtained certain Greek prieſts from Conſtantinople, who inſtructed them in the chriſtian faith. This firſt miſſion Baronius places in 853, Pagi in 861. But this muſt either be underſtood of ſome tribe of Ruſſians in Bohemia, where St. Cyril then preached; or theſe authors muſt have confounded together things which happened at different times. For the emperor Conſtantine Porphyrogenetta, who lived near that time, and could not but be acquainted with this tranſaction, ſays both in his life of his grandfather Baſil the Macedonian, and in his book *On adminiſtering the Empire*, that

(3) Diſſert. de Ruſſorum Converſione et Fide apud Acta Sanctor. T. 41. ſeu vol. 2. Septembris.

and died in communion with the ſee of Rome, though he has never been placed in the calendars of the catholic church.

Daniel, fourth ſon of Alexander, left by his father duke of Moſcow, after the death of an uncle and three brothers became Grand Duke, and from his reign in 1304, Moſcow became the ducal reſidence, till Peter I. gave a ſhare in that honour to his new city of S. Peterſburg.

In the reign of Baſil or Vaſili II. in 1415, Photius metropolitan of Ruſſia, reſiding at Kiow, having eſpouſed the Greek ſchiſm, was depoſed by the council of Novogrodek, under the protection of Alexander Vithold grand duke of Lithuania. Retiring into Great Ruſſia he there exceedingly promoted the ſchiſm. Gregory who ſucceeded him at Kiow, aſſiſted at the council of Conſtance. Iwan or John IV. is the firſt who took the title of *Tczar* in 1552. This word in the Ruſſian language ſignifies *king*. In the Ruſſian chronicles that title is given to the Greek emperors. In their Bibles it is uſed for king, both in the Ruſſian and Sclavonian language.

In Feodor or Theodore ended in 1598 the race of Rurik. After two others who had been chief miniſters and two falſe Demetriuſes, in 1613 Michael of the family of Romanow, allied to that of the preceding Tczars, was choſen Great Duke. The third of this family was Peter the Great, founder of the Ruſſian empire.

the Ruſſians beſieged the city in the time of Photius, but that they were converted to the faith by prieſts ſent at their requeſt from Conſtantinople in the time of Baſil the Macedonian, and the patriarch St. Ignatius, whom that prince reſtored upon his aſcending the throne in 867: which alſo appears from Zonaras.

The firſt plant of the faith in this nation was the holy queen Helen, called before her baptiſm Olga. She was wife to the duke Ihor or Igor, who undertook an expedition againſt the city of Conſtantinople, as Simeon Metaphraſtes, the monk George, Cedrenus, Zonaras, and Curopalates relate. Having been repulſed by the generals of the emperors Romanus and Conſtantine, he was ſlain by the Dreulans in his return. His widow Olga, with great valour and conduct revenged his death, vanquiſhed the Dreulans, and governed the ſtate ſeveral years with uncommon prudence and courage. When ſhe was almoſt ſeventy years old ſhe reſigned the government to her ſon Suatoſlas, and going to Conſtantinople was there baptized, taking the name of Helen (*b*). Many place this event in 952, which date ſeems moſt agreeable to the Greek hiſtorians: but

(*b*) Conſtantine Porphyrogenetta ſucceeded Leo the Wiſe in the empire in 911; in 919 he aſſociated in the throne his Drungar or admiral Romanus Lecapenus, whoſe daughter Helena he had married. Romanus reigned to the year 944; from which time his covetous daughter Helena had a great ſhare in governing the empire. Conſtantine was buried in his ſtudies, and dying in 959, fifty-four years old, left the empire to his impious ſon Romanus II. who is ſaid to have poiſoned him, and who died in 963, leaving the empire to Nicephorus Phocas, his valiant general, who had often defeated the Ruſſians and Saracens. His daughter Anne was married to Wladimir duke of Ruſſia. Conſtantine Porphyrogenetta (l. de Cœm. Aulæ Byzant. l. 2. c. 15.) relates that on Wedneſday the 9th of September, 946, Olga princeſs of Ruſſia was received with great pomp at Conſtantinople by Conſtantine (himſelf) and Romanus emperors; and deſcribes her different receptions at their court, the banquets which they prepared for her, the preſents in money which they made to her uncle of thirty *miliaretia* (each of which contained two ceratia, each ceratium twelve folles, of which five hundred made a pound of ſilver), eight to her prieſt Gregory and to each of her friends, to herſelf 500 miliaretia in a gold diſh ſtudded with diamonds and precious ſtones. At each other entertainment like preſents were diſtributed. The deſert of ſweet-meats was ſerved on a little gold table, in diſhes made of or ſtudded with precious ſtones.

Kulcinius and Stilting infer from the chronology of the dukes of Ruſſia, that ſhe ſeems to have been baptized in 945. We are expreſsly aſſured by Conſtantine Porphyrogenetta that it happened in 946. She returned into her own country, and by her zealous endeavours brought many to the faith; but was never able to compaſs the converſion of her ſon, who was probably withheld by reaſons of ſtate. She died in 970 or 978. Her grandſon Uladimir, who ſucceeded Suatoſlas, aſked by a ſolemn embaſſy, and obtained in marriage Anne, ſiſter to the two emperors Baſil and his colleague and brother Conſtantine. Nicholas Chryſoberga, the orthodox patriarch of Conſtantinople, a perſon always zealous in maintaining the communion of the ſee of Rome, at that prince's requeſt, ſent into Muſcovy one Michael with other preachers, who baptized Uladimir, and married him to the princeſs about the year 988 (4). This duke founded near Kiow the great monaſtery of the Cryptæ in favour of the abbot St. Antony, and died, according to Kulcinius, in 1008. His two ſons SS. Boris and Hliba or Cliba, called in Latin Romanus, and David, were murdered by the uſurper Suatopelch their impious brother in 1010. It was their zeal for the faith of Chriſt which gave occaſion to their death. Jaroſlas another brother defeated the uſurper, and obtained the principality: his daughter Anne was married to Henry I. king of France in 1044, and became the foundreſs of the church of St. Vincent at Senlis. Romanus and David are honoured in Muſcovy on the 24th of July. Their remains were tranſlated into a church which was built in their honour at Viſlegorod in 1072, the ceremony being performed with great pomp, by George the fifth archbiſhop of Kiow, and ſeveral other biſhops, in preſence of Izazlas, Suatoſlas and Uſevolod, princes of Ruſſia, and a great train of noblemen. The ſynod of Zamoſki, in 1720, which was approved by the Congregation *de Propagandâ Fide*, and confirmed by pope Benedict XIII. reckons among

(4) See the Annals of the Ruſſians in Herberſtenius, in Rerum Muſcovit. Comment. and Joſ. Aſſemani, in Calend. Univ. T. 2. p. 265. and T. 3.

the holydays of precept which are kept by the catholic Ruſſians in Lithuania and other provinces, the feaſt of theſe two martyrs, celebrated on the 24th of July; and that of the tranſlation of their relicks on the 2d of May (5).

The catholic Ruſſians in Lithuania and Poland keep no feſtival of any other Muſcovite ſaints except of theſe two martyrs (*c*). But the Muſcovites honour ſeveral other ſaints of their own country: ſeveral among whom

(5) Syn. Zamoſciana, Tit. de Jejun. & Feſt. p. 121. Joſ. Aſſemani, de Calend. Univ. T. 4. p. 65. T. 6. p. 497.

(*c*) The *United* Ruſſians, who renouncing the ſchiſm embraced the communion of the Roman church, are chiefly ſubject to Poland, and ever ſince Clement VIII. have a metropolitan of Kiow, (ſince Kiow was conquered by the Muſcovites theſe have eſtabliſhed there their ſchiſm with a metropolitan of their communion) an archbiſhop of Ploſco, and biſhops of Kelma, Preſmilia, Liceoria and Leopold, with ſeveral convents of Baſilian monks, who all follow the Greek rites; though ſeveral Ruſſians in the Poliſh dominions ſtill adhere to the Greek ſchiſm. See Urban Cerri's (ſecretary to the Propaganda) *Relation*, p. 56. and Mamachi, *Orig. et Antiquit. Chriſt.* l. 2. c. 17. T. 2. p. 180. Papebroke, *Not. in Ephemer. Græc. Moſch.* T. 1. *Maii Bollandiani*, p. 54, &c.

The metropolitan of Moſcow was declared patriarch of all the Ruſſian ſchiſmatics by Jeremy, patriarch of Conſtantinople, in 1588, and was acknowledged in that character by the other Oriental patriarchs. But the Czar Peter I. having learned from the experience of above an hundred years that the patriarchs made uſe of their great influence and authority in matters of ſtate, after that dignity had been vacant 19 years, cauſed it to be aboliſhed, and an archbiſhop of Moſcow to be choſen in 1719. For the government of the church of Muſcovy, and receiving appeals, he appointed a council of eleven biſhops and other clergymen, the preſident of which the czar nominates. See John Von Strahlenberg (*Hiſtorical and Geographical Deſcription of Ruſſia and Siberia*, An. 1738.) and le Quien (*Oriens Chriſtianus*, T. 1. p. 1296.) Some Catholics enjoy the exerciſe of their religion in ſeveral parts of Muſcovy. Kulcinius obſerves that many ſaints have flouriſhed in this nation ſince it has been engaged in ſchiſm. Poſſevinus and Papebroke take notice that the Greeks ſince their ſchiſm have been reunited to the Latin church fourteen times. The latter of theſe learned authors alſo remarks, that even when the archbiſhops were moſt turbulent ſchiſmatics, no one will ſay that all the people were involved in the ſame guilt: even ignorance might excuſe many, as Baronius anſwered with regard to monks who lived under a ſchiſmatical abbot (ad an. 1036). As for Poliſh Ruſſia, F. Kuleſza, a learned Poliſh Jeſuit, in a book entitled, *Fides Orthodoxa*, printed at

flouriſhed, and doubtleſs were placed by them in their calendar before their ſchiſm, as Papebroke and Joſ. Aſſemani obſerve. Such are the queen *Helen* or Olga, on the 11th of July, who died, according to Kulcinius, in 978. *Uladimir*, her grandſon, duke of the Ruſſians, and ſon of Suatoſlas, on the 15th of July, who was baptized in 990, died in 1014, and was buried in our Lady's church at Kiow (6). *Antony*, abbot, a native of Ruſſia, who embraced the monaſtic ſtate upon Mount Athos, and returning to Kiow, became the patriarch of that Order in his own country, and on a mountain half a mile from the town founded about the year 1020, the great Ruſſian monaſtery of Pieczari or the Cryptæ, in which the archimandrite of all the Ruſſian monks reſides, and the archbiſhop of Kiow has an apartment. Antony died in 1073, on the 10th of July, on which his feſtival is kept in Muſcovy (7). This monaſtery is famous for the Cryptæ or vaults, in which the bodies of many ſaints and monks, who lived above 600 years ago, remain uncorrupted and freſh. *Agapetus*, diſciple of Antony, at the Cryptæ, famous for miracles, honoured on the 1ſt of June. *Athanaſius* monk at the Cryptæ, on the 2d of December: he was a native of Trapeſond, who by the liberality and protection of the emperor Nicephorus Phocas, founded the great monaſtery on Mount Athos in Macedonia. He is honoured by the Greeks and Muſcovites on the 5th of July (8). The lives of theſe and ſeveral other ancient monks of this houſe were written by Polycarp, who died in 1182. The Grand Duke *Alexander*, ſurnamed Newſki, who died in 1262, and is honoured on the 30th of April. *Sergius*, an abbot, is honoured by the Muſcovites on the 25th of September. He died in 1292, and was

(6) See Joſ. Aſſemani in Calend. T. 6. p. 480. on the 15th of July, & T. 4. p. 34. to 52. (7) See Joſ. Aſſemani in Calend. p. 471. T. 6. ad 10 Jul. (8) Id. ad 5 Julii, p. 462. & T. 1. p. 21, 29.

at Vilna, aſſures us, that all the archbiſhops of Kiow have been Catholics, except two, Photius and Jonas II. till in 1686 it was given up to the Muſcovites. By the intrigues of this Photius, in the middle of the 15th century, the Greek ſchiſm was propagated through all Muſcovy.

never involved in the ſchiſm, as Papebroke, Kulcinius, and Joſ. Aſſemani ſhew. This Sergius was born at Roſlow, founded the monaſtery of the Holy Trinity at Rudoſno, (ſixty Italian miles from Moſcow) the richeſt and moſt numerous in Muſcovy, in which are ſometimes 2 or 300 monks. The body of Sergius is kept there incorrupt, and is much viſited out of devotion from Moſcow, ſometimes by the Czars. These and ſeveral others who are named in the Muſcovite calendar with the moſt eminent ſaints of the eaſtern and weſtern churches, lived either before or when this nation was not engaged in the Greek ſchiſm. But to theſe ſaints the Muſcovites add ſome few who died ſince their ſeparation from the catholic communion, as *Photius*, archbiſhop of Kiow, whoſe principal merit conſiſted in the obſtinacy with which he maintained the ſchiſm. See Kulcinius, *Specimen Eccleſiæ Ruthenicæ:* Papebroke in the beginning of May, *Comm. in Ephem.* Joſ. Aſſemani, in Calend. Univ. ad 25 Sept. T. 5. p. 254. &c.

St. CHRISTINA, V. M. She ſuffered many torments, and a cruel death for the faith in the perſecution of Diocleſian, at Tyro, a city which ſtood formerly in an iſland in the lake of Bolſena, in Tuſcany, but has been long ſince ſwallowed up by the waters. Her relicks are now at Palermo in Sicily. She is much honoured both in the Latin and Greek church, and is named in the martyrologies which bear the name of St. Jerom, that of Bede augmented by Florus, and others. See Ughelli, *Italia Sacra*, T. 5. and Pinius the Bollandiſt, T. 5. Jul. p. 495.

SS. WULFHAD and RUFFIN, MM. They were two brothers, the ſons of Wulfere, the king of Mercia, ſecond brother and ſucceſſor of Peada. Having been privately baptized by St. Chad, biſhop of Litchfield, about the year 670, they were both ſlain whilſt they were at their prayers, by their father's order, who out of political views at that time favoured idolatry, though he afterward did remarkable penance for this crime. His father Penda had perſecuted the Chriſtians; but his elder brother Peada had begun to eſtabliſh the faith in his dominions. Florence of Worceſter ſays, Wulfere was only baptized a little before his death, in 675, conſequently after this murder. But Bede teſtifies that he was godfather to Edelwalch, king of the Weſt-Saxons, almoſt twenty years before. But either he relapſed (at leaſt ſo far as to be for ſome time favourable to idolatry) or this murder was contrived by ſome Pagan courtiers, without his privity, as Bradſhaw relates it. The queen Emmelinda, mother of the two young princes, cauſed their bodies to be buried at Stone, which place took its name from a great heap of ſtones which was raiſed over their tomb, according to the Saxon cuſtom. She afterwards employed theſe ſtones in building a church upon the ſpot, which became very famous for bearing the names of theſe martyrs who were patrons of the town, and of a priory of regular canons there. The procurator of this houſe in a journey to Rome prevailed on the pope to enrol theſe two royal martyrs among the ſaints, and left the head of St. Wulfhad which he had carried with him in the church of St. Laurence at Viterbo. (Leland, Collect. T. 1. p. 1, 2.) After this, Wulfere, and his brother and ſucceſſor Ethelred, aboliſhed idols over all Mercia. See the acts of theſe royal martyrs in the hiſtory of Peterborough abbey, and Leland's Itinerary, and Collect. T. 1. p. 1. Alſo Cuper the Bollandiſt, T. 5. Julii, p. 571.

St. LEWINE was a Britiſh virgin who ſuffered martyrdom under the Saxons before their converſion to the faith. Her body was honourably kept at Seaford near Lewes in Suſſex, till, in 1058, her remains, with thoſe of St. Idaberga, virgin, and part of thoſe of St. Oſwald, were conveyed into Flanders, and are now depoſited in St. Winock's abbey at Berg. They have been honoured by many miracles, eſpecially at the time of this tranſlation, as even the century-writers of Magdeburg mention. A hiſtory of theſe miracles, written by Drogo, an eyewitneſs to ſeveral, is publiſhed by Solier the Bollandiſt, p. 608. T. 5. Jul. See alſo Alford in Annal. ad an. 687. n. 21.

St. DECLAN, firſt biſhop of Ardmore in Ireland, was baptized by St. Colman, and preached the faith in that country a little before the arrival of St. Patrick, who confirmed the epiſcopal ſee of Ardmore, in a ſynod at Caſhel in 448. (*a*) Many miracles are aſcribed to St. Declan, and he has ever been much honoured in the viſcounty of Deſſee, anciently Nandeſi. See Uſher; Boſch, the Bollandiſt, p. 590, and Colgan in MSS. ad 24 Julii.

St. KINGA, or CUNEGUNDES, V. She was daughter of Bela IV. king of Hungary, and Mary, daughter to Theodorus Laſcharis, emperor of Conſtantinople: was married in 1239 to Boleſlas the *Chaſte*, ſovereign of Leſſer Poland, or of the palatinates of Cracow, Sandomire, and Lublin; but by mutual conſent lived in perpetual chaſtity. Prayer, mortification, alms, and daily attendance on the poor in the hoſpitals employed her time. Boleſlas dying in 1279 ſhe took the veil in

(*a*) Ardmore (ſo called from its ſituation on an eminence) ſtands on the ſea coaſt not far from the mouth of the river now called Broadwater or Black-water. The ſee was united to that of Liſmore after the arrival of the Engliſh in Ireland: and this again to Waterford. See St. Carthag's life, 14 May.

the great monaſtery of Sandecz, which ſhe had lately built for nuns of the Order of St. Clare. She died on the 24th of July in 1292. She was venerated with ſingular piety in the dioceſs of Cracow and ſeveral other parts of Poland, and her name was ſolemnly inſcribed among the ſaints by Alexander VIII. in 1690. See her life by John Longinus, commonly called Dlugos, with remarks by Boſch the Bollandiſt, T. 5. Julii, p. 661.

JULY XXV.

St. JAMES the Great, Apoſtle.

ST. JAMES the brother of St. John Evangeliſt, ſon of Zebedee and Salome, and nearly related to Chriſt, was called the Great, to diſtinguiſh him from the other apoſtle of the ſame name who was biſhop of Jeruſalem, and is ſurnamed the Leſs, perhaps becauſe he was lower in ſtature, or more probably becauſe he was the younger. St. James the Great ſeems to have been born about twelve years before Chriſt, and was many years older than his brother St. John. Salome is otherwiſe called Mary, and was ſiſter to the Bleſſed Virgin, which ſome take in the ſtrict ſenſe of the word; others underſtand by it only couſin-german, according to the Hebrew phraſe, and think that the Bleſſed Virgin was an only daughter.

St. James was by birth a Galilean, and by profeſſion a fiſherman with his father and brother, living probably at Bethſaida, where St. Peter alſo dwelt at that time. Jeſus walking by the lake of Geneſareth ſaw St. Peter and St. Andrew fiſhing, and he called them to come after him, promiſing to make them fiſhers of men. Going on a little farther on the ſhore, he ſaw two other brothers, James and John in a ſhip, with Zebedee their father, mending their nets, and he alſo called them; who forthwith left their nets and their father, and followed him (1). Probably by converſing

(1) Mat. iv. 22.

with St. Peter their townſman, and by other means, they had before this call an entire conviction that Jeſus was the Chriſt: and no ſooner did they hear his invitation, and ſaw the marks of his divine will directing them to what was eminently conducive to his honour, but the ſame moment they quitted all things to comply with this ſummons. They held no conſultation, made no demur, ſtarted no difficulties, thought of no conſequences or dangers; and their ſacrifice was moſt perfect and entire. Like Abraham, they preferred obedience to the divine command, before all the endearments of their neareſt relations, and forſook all they had, and all their hopes and proſpects in the world, to become the diſciples of Jeſus. Zebedee their father ſeems to have approved of their reſolution, and their mother Salome devoted herſelf heartily to the ſervice of our Lord, as the goſpels frequently mention. All fervent ſouls ought to be in the like diſpoſitions of perfect ſacrifice with theſe apoſtles, without the leaſt inordinate attachment to any thing on earth, being moſt ready to renounce every thing if God's greater glory ſhould require it. With what boundleſs liberality does the Divine Spirit ſhower down his choiceſt treaſures upon ſouls which thus perfectly open themſelves to him! This the apoſtles of whom we ſpeak happily experienced in themſelves. But they for ſome time ſo followed Chriſt, and liſtened to his divine inſtructions, as ſtill to return from time to time to their fiſhing trade for a maintenance. It was in the ſame firſt year of Chriſt's preaching that Peter and Andrew, at the command of their divine Maſter, took a prodigious ſhoal of fiſhes by a miraculous draught. James and John were their partners, though in another boat, and were called in to aſſiſt in hawling up the nets. Aſtoniſhed at this manifeſtation of Chriſt's power, they entirely quitted their buſineſs, the more perfectly to attach themſelves to him (2).

In the year 31, St. James was preſent with his brother St. John and St. Peter at the cure of St. Peter's mother-in-law, and at the raiſing of the daughter of

(2) Luke v. 11.

Jairus from the dead. This ſame year Jeſus formed the college of his apoſtles, into which he adopted St. James and his brother St. John. He gave theſe two the ſurname of Boanerges, or Sons of Thunder, probably to denote their active zeal. When a town of the Samaritans refuſed to entertain Chriſt, they ſuggeſted that he ſhould call down fire from heaven to conſume it: but our Bleſſed Redeemer gave them to underſtand that meekneſs and patience were the arms by which they were to conquer (3). Chriſt diſtinguiſhed St. Peter, St. James and St. John by many ſpecial favours above the reſt of the apoſtles. They alone were admitted to be ſpectators firſt of his glorious transfiguration, and afterwards of his agony and bloody ſweat in the garden. The inſtructions and example of the Son of God had not fully enlightened the underſtandings of theſe apoſtles, nor purified their hearts, before the Holy Ghoſt had ſhed his beams upon them: and their virtue was ſtill imperfect, as appeared in the following inſtance. Mary Salome, the mother of James and John, relying upon their merit, and her relation to Chriſt, and imagining that he was going to erect a temporal monarchy, according to the notion of the carnal Jews concerning the Meſſias, preſented to him a requeſt, that her two ſons might ſit, the one on his right hand, and the other on his left, in his kingdom. By this example we are put in mind how often the fondneſs of parents renders them the ſpiritual murderers of their own children, and makes them blindly excuſe, flatter and encourage their ſecret vices and paſſions. At the ſame time we are taught how formidable an enemy ambition is, which could find admittance in the breaſts of two apoſtles (though yet novices) before the deſcent of the Holy Ghoſt. They doubtleſs diſguiſed their vice under the cloak of a reaſonable deſire, and a virtuous emulation of preferment, with a deſign of ſerving their Maſter by it. Only the children of light diſcover the deceit and ſnare of this enemy; only profound humility diſcerns and condemns the ſpecious pretences of ſubtle pride and covetouſneſs.

(3) Luke ix.

The two ſons of Zebedee ſeem to have ſpoken by the mouth of their mother. Wherefore Chriſt directed his anſwer to them, telling them, they knew not what they aſked: for in his kingdom preferments are attainable, not by the moſt forward and ambitious, but by the moſt humble, the moſt laborious and the moſt patient. He therefore aſked them if they were able to drink of his cup of ſuffering. The two apoſtles underſtanding the condition under which Chriſt offered them his kingdom, and glowing with ardour and courage to ſuffer, anſwered peremptorily, they were able to do it. Our Lord told them, they ſhould indeed have their portions of ſuffering: but for the honours of his kingdom, he could make no other diſpoſal of them than according to his decrees in conjunction with his Father, in proportion to every one's charity and patience in ſuffering.

The virtue of the moſt fervent novices in the ſervice of God is very imperfect, ſo long as entire ſelf-denial, and a great aſſiduity and ſpirit of prayer have not yet prepared their ſouls for, and called down upon them, a plentiful effuſion of the Holy Ghoſt, who fills their underſtanding with a clear and new heavenly light, and by the ardour of his charity conſumes the ruſt of the affections, and fills them with his fervour. In this ſtate even the moral virtues acquire an heroic and infuſed degree of perfection. Humility now gives the ſoul a much more clear and feeling knowledge of her own infirmities, baſeneſs and imperfections, with much ſtronger ſentiments of a juſt contempt of herſelf; and the like is to be ſaid of divine and fraternal charity, and all other virtues; ſo that ſhe ſeems to herſelf tranſlated into a region of new light, in which by continual heroic acts of theſe virtues, and eſpecially of prayer and contemplation, ſhe makes daily and wonderful advances. This perfection the apoſtles received in a more miraculous manner by the deſcent of the Holy Ghoſt upon them, when he not only engraved the law of love deeply in their hearts, but alſo beſtowed on them the external graces and gifts of prophecy and miracles, and quali-

fied them for the execution of the great commiſſion they had received from Chriſt.

How St. James was employed in preaching, and promoting the goſpel after Chriſt's aſcenſion, we have no account from the writers of the firſt ages of chriſtianity. It appears that he left Judæa ſome time after the perſecution that was raiſed at the martyrdom of St. Stephen in the year 30, and was returned again ten years after when he ſuffered martyrdom. The addition to St. Jerom's catalogue of illuſtrious men tells us, that he preached the goſpel to the twelve tribes of the Jews, in their diſperſion up and down the world. Though the apoſtles during the firſt twelve years preached generally in the neighbourhood of Judæa, yet St. James might in that interval make a voyage to Spain, and preach ſome time in that country, as Baronius obſerves. F. Cuper adds, that his martyrdom happened above a year after the diſperſion of the apoſtles, in which ſpace he had the faireſt opportunity of viſiting Spain. That he preached there is conſtantly affirmed by the tradition of that church, mentioned by St. Iſidore, the breviary of Toledo, the Arabic books of Anaſtaſius patriarch of Antioch concerning the Paſſions of the martyrs, and others. Cuper the Bollandiſt (4) traces this tradition very high, and confirms it from St. Jerom (5), St. Iſidore, the ancient Spaniſh office, &c. and from many corroborating circumſtances. St. Epiphanius ſays, that St. James always lived a bachelor, in much temperance and mortification, never eating fleſh nor fiſh; that he wore only one coat, and a linen cloak, and that he was holy and exemplary in all manner of converſation. He was the firſt among the apoſtles who had the honour

(4) Julii T. 6. p. 69. See on the ſame the learned F. Flores, in his Eſpana Sagrada, T. 3. c. 3. *de la Predicacion de San-Jago in Eſpana*, p. 39. and his anſwers to F. Mamachi, the Roman Dominican, prefixed to his ſixth tome. The miſſion of St. James in Spain is defended at large by the learned Jeſuit F. Farlat, *Illyrici Sacri* Prolegom. part. 3. T. 1. p. 252. See alſo Card. d'Aguirre, T. 1. Conc. Hiſp. p. 140. upon the words of St. Jerom in Iſaiæ c. 34. p. 279. T. 3. (5) Diſſ. de Diviſione Apoſt. ante T. 4. Julii, & in vita S. Jacobi, T. 6. p. 71.

to follow his divine maſter by martyrdom, which he ſuffered at Jeruſalem whither he was returned in the eleventh year after our Lord's aſcenſion.

Agrippa, the grandſon of Herod by Ariſtobulus, was author of this perſecution. Being brought up at Rome, in the reign of Tiberius, he baſely flattering Caligula in his paſſions, gained the confidence of that monſter; who was no ſooner placed on the imperial throne than he gave Agrippa the title of king with the tetrarchies of Philip and Lyſanias which were then vacant. (*a*) Claudius, in the year 41, enlarged his dominions, giving him alſo Jeruſalem and all the reſt of Judæa, Samaria, and whatever other provinces had been poſſeſſed by his grandfather Herod. He gave alſo to his younger brother Herod the little kingdom of Chalcis in Syria, near mount Libanus. Agrippa reigned with great ſtate and magnificence. Being very fond of pleaſing the Jewiſh nation, when he came from Cæſarea to Jeruſalem to keep the Paſſover in the year 43, he began to perſecute the Chriſtians; and the firſt who fell a victim to his popular zeal was St. James the Great, whom he cauſed to be apprehended and beheaded there a little before Eaſter, in the year 43, about 14 years after the death of Chriſt. Clement of Alexandria, and from him Euſebius (6) relate, that his accuſer, obſerving the great courage and conſtancy of mind wherewith the apoſtle underwent his trial, was ſo affected with it, that he repented of what he had done, declared himſelf publicly a Chriſtian, and was condemned to be beheaded with

(6) Euſ. Hiſt. l. 2. c. 9.

(*a*) Agrippa the Elder was a worldly man, addicted to pleaſures, yet attached to the Jewiſh religion. Of this he gave a remarkable proof when the emperor Caligula ordered a ſtatue of Jupiter to be ſet up in the temple of Jeruſalem. The Jews oppoſed the attempt with tears and remonſtrances, and throwing themſelves proſtrate on the ground at the feet of the Roman governor, proteſted they were ready rather to ſuffer death. But the murderers of the Son of God were unworthy to die in ſo good a cauſe. Agrippa expoſed himſelf to the danger of loſing the tyrant's favour, and by a ſtrong letter, which he wrote to him on that occaſion, obtained that the order ſhould be ſuperſeded at that time. When that emperor was attempting to renew it, his death delivered the Jews from the danger.

St. James. As they were both led together to execution, he begged pardon of the apoſtle by the way for having apprehended him. St. James after pauſing a little turned to him, and embraced him ſaying: *Peace be with you.* He then kiſſed him, and they were both beheaded together. (*b*) The body of the

(*b*) Agrippa was the firſt prince that perſecuted the church. After having put to death St. James, he impriſoned St. Peter, but God delivered him out of the perſecutor's hands. Nor was it long before this king felt the effects of divine vengeance. After the feaſt of the paſſover he returned to Cæſarea to exhibit there public games in honour of Claudius Cæſar, and was attended thither with a numerous train of the moſt conſiderable perſons, both of his own, and of the neighbouring nations. He appeared early on the ſecond morning of the ſhews, at the theatre, in a coſtly robe of ſilver tiſſue, artfully wrought, and ſo bright that the ſunbeams which darted upon it were reflected with ſuch an uncommon luſtre, as to dazzle the eyes of the ſpectators, who beheld him with a kind of divine reſpect. He addreſſed himſelf in an elegant ſpeech to the deputies of the Tyrians and Sidonians, who were come to beg his pardon for ſome offence for which they had been ſome time in diſgrace with him. Whilſt he ſpoke, the ambaſſadors and ſome court ſycophants gave a great ſhout, crying out that it was the voice of a god, and not of a man. The king too ſenſible of the people's praiſe, and elate with pride, ſeemed to forget himſelf, and to approve, inſtead of checking, the impious flattery. But at that inſtant the angel of the Lord ſmote him with a dreadful diſeaſe, and he felt himſelf ſeized with a violent pain in his bowels. Perceiving his diſtemper to be mortal, he rejected the flattery of his ſycophants, telling them that he whom they called immortal was dying. Yet ſtill full of falſe ideas of human grandeur, though he ſaw death inevitable, he comforted himſelf with the remembrance of the ſplendor in which he had lived. So true it is, that a man dies ſuch as he lives. After lingering five days in exquiſite torments, under which no remedy gave him any eaſe, being eaten up by worms, he expired in all the miſeries that can be expreſſed or imagined. This account is given us by Joſephus (Antiq. l. 19. c. 7.) and by St. Luke. (Act. xii. 23.) He died in the fifty fourth year of his age, and the ſeventh of his reign. The moſt learned Mr. Stukeley in his medallic hiſtory of Carauſius, T. 2. c. 1. p. 72. will have it that Agrippa was ſmitten four days after he celebrated the Roman feſtival, in which the people made vows for the emperor's health and ſafety, marked in the ancient Roman calendar which he has publiſhed on the 4th of January. It was indeed the feſtival of the emperor Claudius, but after the paſſover, which happened that year on the 10th of April, the equinoctial new moon falling on the 28th of March. Herod Agrippa left a ſon of his own name, who was then at Rome with Claudius, only ſeventeen years old. The emperor would willingly have given him his father's dominions: but his freemen and counſellors repreſented to him, that an extenſive kingdom

apoſtle was interred at Jeruſalem; but not long after, carried by his diſciples, into Spain, and depoſited at Iria Flavia, now called El Padron, upon the borders Galicia. The ſacred relicks were diſcovered there in the beginning of the ninth century, in the reign of Alphonſus *the Chaſte* king of Leon. By the order of that prince they were tranſlated to Compoſtella, four miles diſtant, to which place pope Leo III. transferred the epiſcopal ſee from Iria Flavia. This place was firſt called *Ad S. Jacobum Apoſtolum*, or *Giacomo Poſtolo*, which words have been contracted into the preſent name, Compoſtella. It is famous for the extraordinary concourſe of pilgrims that reſort thither to viſit the body of St. James which is kept with great reſpect in the ſtately cathedral. F. Cuper the Bollandiſt proves the truth of the tradition of the Spaniſh church concerning the body of St. James having been tranſlated to Compoſtella, and gives authentic hiſtories of many miracles wrought through his interceſſion, and of ſeveral apparitions by which he viſibly protected the armies of the Chriſtians againſt the Moors in that kingdom. (*c*) The military Order of S. James, ſurnamed *the Noble*, was inſtituted by Ferdinand II. in 1175.

The church by the martyrdom of St. James loſt in her infancy one of her main pillars: but God was pleaſed that his name ſhould be glorified by ſo illuſtrious a teſtimony, and that it ſhould appear he was the immediate ſupporter and defender of his church. For when it was deprived of its chief members and paſtors, it remained no leſs firm than before; and even grew and gathered ſtrength from the moſt violent perſecutions. The apoſtle with confidence committed his tender flock to God, and commended to them his own work, whilſt he rejoiced to go to his Redeemer, and to give his life for him. We all meet with trials.

dom was too great a burden for ſo young a prince to bear. Whereupon Judæa was again reduced into the form of a Roman province, and Cuſpius Fadus appointed the firſt prefect or governor.

(*c*) See on the tranſlation of the body of St. James to Compoſtella, F. Flores, the learned and inquiſitive Auſtin friar, rector of the royal college at Alcala, in his curious work entitled *Eſpana Sagrada* (of which the firſt volume was printed in 1747) T. 3. App. p. 1. and lvi.

But can we fear or heſitate to drink a cup preſented to us by the hand of God, and which our Lord and Captain, by free choice, and out of pure love, was pleaſed himſelf to drink firſt for our ſake? He aſks us whether we can drink of his cup, he encourages us by ſetting before our eyes the glory of heaven, and he invites us by his own divine example. Let us humbly implore his grace, without which we can do nothing, and take with joy this cup of ſalvation which he preſents us with his divine hand.

On the same Day.

St. Christopher, M. He ſuffered martyrdom under Decius in Lycia, and is honoured on this day in the martyrology which bears the name of St. Jerom, and in other weſtern calendars: but is commemorated by the Greeks and other Oriental nations on the 9th of May. The Moſarabic breviary attributed to St. Iſidore mentions the tranſlation of his relicks to Toledo; whence they were brought into France, and are at preſent ſhewn enſhrined at the abbey of St. Denys near Paris. He ſeems to have taken the name of Chriſtopher upon the like motive that St. Ignatius would be called Theophorus, to expreſs his ardent love for his Redeemer by which he always carried him in his breaſt as his great and only good, his ineſtimable treaſure, and the object of all his affections and deſires. There ſeem to be no other grounds than this name for the vulgar notion of his great ſtature: the origin of which ſeems to have been merely allegorical, as Baronius obſerves, and as Vida has beautifully expreſſed in an epigram on this ſaint. (*a*) The enormous ſtatues of St. Chriſtopher, ſtill to be ſeen in many Gothic cathedrals, expreſſed his allegorical wading through the ſea of tribulations, by which the faithful meant to ſignify the many ſufferings through which he arrived at eternal life. They are monuments of the devotion of our anceſtors to this ſaint, whoſe in-

(*a*) *Chriſtophore, infixum quòd eum uſque in corde gerebas,*
Pictores Chriſtum dant tibi ferre humeris, &c.
Vida, hym. 26. T. 2. p. 150.

terceſſion they implored eſpecially againſt peſtilential diſtempers. St. Gregory the Great mentions a monaſtery in Sicily which bore the name of St. Chriſtopher. See Pinius the Bollandiſt, T. 6. p. 125.

SS. THEA and VALENTINA, Virgins, and St. PAUL, MM. In the year 308, there were at the ſame time ſix emperors, ſucceſſors of Diocleſian, namely in the Eaſt Galerius, Licinius and Maximinus, in the Weſt Conſtantine, Maxentius, and his father Maximian Herculeus who had reaſſumed the purple. Firmilian, the ſucceſſor of Urbanus in the government of Paleſtine under Maximinus II. carried on the perſecution with great cruelty. When fourſcore and ſeventeen confeſſors, men, women and children, out of an innumerable multitude of Chriſtians who were baniſhed a long while before to the porphyry quarries in Thebais, were brought before him, he commanded the ſinews of the joint of their left feet to be burnt with a hot iron; and their right eyes to be put out, and the eye holes burnt with a hot iron to the very bottom of the orb. In this condition he ſent them to work at the mines in Paleſtine about mount Libanus. Many others were brought before this inhuman judge from different towns of Paleſtine, and were tormented various ways.

Among the Chriſtians taken at Gaza, whilſt they were aſſembled to hear the holy ſcriptures read, was a holy virgin named Thea whom the judge threatened with the proſtitution of her chaſtity in the public ſtews. She, to whom her virtue was moſt dear, reproached him for ſuch infamous injuſtices. Firmilian, enraged at her liberty of ſpeech, cauſed her to be inhumanly ſcourged, then ſtretched on the rack, and her ſides torn with iron hooks till the bare ribs appeared. Valentina, a pious chriſtian virgin of Cæſarea, who had alſo by vow conſecrated her chaſtity to God, being preſent at this ſpectacle, cried out to the judge from the midſt of the crowd: "How long will you thus torment my ſiſter?" She was immediately apprehended, and being dragged by force to the al-

tar, ſhe threw herſelf upon it, and overturned it with her feet, together with the fire and ſacrifice which ſtood ready upon it. Firmilian provoked beyond bounds commanded her ſides to be more cruelly torn than any others. Being at length wearied with tormenting her, he ordered the two virgins to be tied together, and burnt. This was executed on the 25th of July, 308. One Paul, an illuſtrious confeſſor, was beheaded for the faith on the ſame day, by an order of this judge. The fervour with which he prayed at the place of execution, for the emperor, the judge who condemned him, and his executioner, drew tears from all that were preſent. Soon after one hundred and thirty Egyptian confeſſors, by an order of Maximinus, had one eye pulled out, and one foot maimed, and were ſent, ſome to the mines in Paleſtine, others to thoſe in Cilicia. See Euſebius de Martyr. Paleſtinæ, c. 8. Tillemont, T. 5. Fleury, l. ix. Orſi, T. 4.

St. CUCUFAS, M. in Spain. At Barcelona he is called St. Cougat, at Ruel near Paris St. Quiquenfat, in ſome other parts of France St. Guinefort. He was a native of Scillite in Africa, and of one of the firſt families of that country. To eſcape the perſecution raiſed by Diocleſian he retired with St. Felix into Mauritania, and afterward into Spain. He was no ſooner landed at Barcelona, but he was apprehended, and confeſſing his faith before Dacian the cruel governor, was condemned by him after ſuffering many torments to loſe his head in 304. His companion Felix received a like crown ſoon after him in Gironne. The relicks of St. Cucufas were brought into France in 777, and depoſited in the abbey of St. Denys near Paris in 835, where they ſtill remain with due honour. See Prudentius hymn 4. the new Paris breviary on this day, the Roman martyrology, and Boſch the Bollandiſt, T. 6. Jul. p. 169. See alſo Chaſtelain *notes ſur le martyr. Fevr.* 16. p. 656.

St. NISSEN, Abbot, whom St. Patrick baptized, ordained deacon and appointed abbot of Montgairt or Mountgarret, in the county of Wexford on the bor-

ders of Kilkenny, of which place he is titular ſaint. See Colgan in MSS. ad 25 Jul.

JULY XXVI.

S. ANNE, Mother of the Bleſſed Virgin.

See Cuper the Bollandiſt, T. 6. Julii, p. 233.

THE Hebrew word Anne ſignifies *gracious*. St. Joachim and St. Anne, the parents of the Bleſſed Virgin Mary, are juſtly honoured in the church, and their virtue is highly extolled by St. John Damaſcen. The emperor Juſtinian I. built a church at Conſtantinople in honour of St. Anne about the year 550 (1). Codinus mentions another built by Juſtinian II. in 705. Her body was brought from Paleſtine to Conſtantinople in 710, whence ſome portions of her relicks have been diſperſed in the Weſt. F. Cuper the Bollandiſt has collected a great number of miracles wrought through her interceſſion (2).

God has been pleaſed by ſenſible effects, to teſtify how much he is honoured by the devotion of the faithful to this ſaint who was the great model of virtue to all engaged in the married ſtate, and charged with the education of children. It was a ſublime dignity and a great honour for this ſaint to give to a loſt world the advocate of mercy, and to be parent of the mother of God. But it was a far greater happineſs to be under God, the greateſt inſtrument of her virtue, and to be ſpiritually her mother by a holy education in perfect innocence and ſanctity. St. Anne being herſelf a veſſel of grace, not by name only, but by the poſſeſſion of that rich treaſure, was choſen by God to form his moſt beloved ſpouſe to perfect virtue: and her pious care of this illuſtrious daughter was the greateſt means of her own ſanctification, and her glory in the church of God to the end of ages. It is a leſſon to all parents whoſe principal duty is the holy education of their children. By this they glorify their Creator, perpetuate

(1) Procop. de Ædif. Juſtin. l. 1. c. 2. (2) Julii T. 6. p. 250.

his honour on earth to future ages, and ſanctify their own ſouls. St. Paul ſays that it is by the education of their children that parents are to be ſaved (3). Nor will he allow any one who has had children, ever to be admitted to ſerve the altar, whoſe ſons do not by their holy conduct give proofs of a virtuous education. Nevertheleſs we ſee parents ſolicitous about the corporal qualifications of their children, and earneſt to procure them an eſtabliſhment in the world: yet ſupinely careleſs in purchaſing them virtue, in which alone their true happineſs conſiſts. This reflection drew tears from Crates, a Heathen philoſopher, who deſired to mount on the higheſt place in his city, and cry out with all his ſtrength: "Citizens, what is it you think of? You employ all your time in heaping up riches to leave to your children: yet take no care to cultivate their ſouls with virtue, as if an eſtate were more precious than themſelves." (4)

On the same Day.

St. Germanus, Biſhop of Auxerre, C. He was born at Auxerre about the year 380, of noble parents. Having laid the foundation of ſound literature at home, he ſtudied eloquence and the civil law at Rome, and pleaded with great reputation in the court of the Præfectus-prætorio. He married a lady of great quality named Euſtachia, and being taken notice of by the emperor Honorius, was raiſed by him to ſeveral honourable employments, and at laſt to that of duke in his own province, which dignity gave him the command over all the troops in that country. Germanus being returned to Auxerre was careful to ſhun groſs vices, but his religion ſeemed confined to principles of integrity, and his virtues were merely human; for he was unacquainted with the true ſpirit of mortification, humility and prayer. The young duke had a paſſion for hunting, and hung up the heads of the wild beaſts which he killed, on a great tree in the middle of the city, as trophies of his diverſion. No one could preſume to ſhew him the meanneſs and folly of this favou-

(3) 2 Tim. ii. 5. 1 Tim. v. 4. (4) Plutarch, l. de educand. liberis.

rite petty vanity, by which he ſeemed to authorize the ſuperſtitious cuſtom of the pagans who did the like to honour their gods. St. Amator who was at that time the zealous biſhop of Auxerre, made him ſtrong remonſtrances on the danger of countenancing ſuch remains of idolatry; but without effect. At laſt, watching an opportunity, he cauſed this tree to be cut down while Germanus was abſent, who upon hearing this news grievouſly threatened the biſhop. St. Amator withdrew for a while to Autun: where he learned by a revelation that Germanus was deſigned by God to be his ſucceſſor. He therefore procured privately the conſent of Julius, the prefect of Gaul, that he might give the tonſure to Germanus: for by the laws no officer could quit his employment without ſuch a permiſſion. Julius giving leave, St. Amator returned to Auxerre, and cauſing the church doors to be ſhut when Germanus was come in, he gave him the tonſure, and ordained him deacon. By this inſtance it appears that immediately after the general perſecutions, clerks were diſtinguiſhed by the tonſure. This proof is the ſtronger, as the prieſt Conſtantius wrote this life in the ſame age. Germanus durſt not make any oppoſition for fear of reſiſting the will of God. St. Amator died ſoon after on the 1ſt of May in 418, and St. Germanus was unanimouſly choſen by the clergy and people to ſucceed him, and conſecrated by the biſhops of the province on the 7th of July, notwithſtanding the great reluctance he diſcovered.

Full of a deep ſenſe of the obligations of his new dignity, he became at once another man. He renounced all the pomps and vanities of the world, lived with his wife no otherwiſe than if ſhe had been his ſiſter, diſtributed all his poſſeſſions to the poor and to the church, and embraced a life of poverty and auſterity. From the day he was ordained biſhop to his death, that is, for thirty years together, he never touched wheaten bread, wine, vinegar, oil, pulſe or ſalt. He began every meal by putting a few aſhes in his mouth to renew in his ſoul a ſpirit of penance, and took no other

ſuſtenance than barley bread, which grain he had threſhed and ground himſelf, that he might as a true penitent live by his own labour. He never eat but in the evening, ſometimes about the middle of the week, often only on the ſeventh day. His dreſs was the ſame in winter and ſummer, and conſiſted of a cowl and tunick which he never changed till they were worn to pieces. He always wore a hair-cloth next his ſkin. His bed was encloſed with two boards, ſtrewed with aſhes, without a bolſter, and covered with a ſack-cloth and one blanket. He always carried about him ſome relicks of ſaints in a little box, tied to a leather ſtring. He extended his hoſpitality to all ſorts of perſons, waſhed the feet of the poor, and ſerved them with his own hands, at the ſame time that he himſelf faſted. He built a monaſtery over againſt Auxerre, on the other ſide of the river Yone, in honour of SS. Coſmas and Damian, which now goes by the name of St. Marian's, from one of its firſt abbots. He found the ſepulchres of ſeveral martyrs, particularly of a great multitude who had been put to death in the perſecution of Aurelian, with S. Priſcus, otherwiſe called S. Bry, in a place called Coucy, where their bodies had been thrown into a ciſtern or pit, out of which he took them, and built in their honour a church and monaſtery called at this day, *de ſaints en Puy ſaye*. St. Germanus gave all his landed eſtates to the church, conſiſting of ſeveral agreeable and ſpacious manors, lying all contiguous to one another (1). Seven of theſe he gave to the cathedral church, namely Appoigny, where his father and mother had been buried in St. John's church; little Varſy, where ſtood a palace; great Varſy, Toucy, Poeilly, Marcigny, and Perigni. Three he ſettled on the monaſtery of St. Coſmas, namely Monceaux, Fontenay and Merilles. He beſtowed three others, called Garchy, Concou and Molins on the church which he built in honour of St. Maurice, which at this day bears the name of St. Germanus himſelf. In this manner he reduced himſelf to great po-

(1) Hiſt. Epiſc. Antiſiodor. See Meſſieurs De Ste Marthe, in Gallia Chriſtiana.

verty, and to perpetuate the divine honour, and the relief of the indigent, enriched the church of Auxerre which he found very poor. By many like examples it appears that the great endowments of ſeveral churches were originally owing to the liberality of their biſhops, as Fleury obſerves.

Pelagius began to diſpute againſt the neceſſity of divine grace at Rome, about the year 405. Being himſelf by birth a Briton, it is not to be wondered that he ſhould have diſciples in Britain. Among theſe one Agricola, the ſon of Severinus who after the birth of this ſon was choſen biſhop and became a Pelagian, ſpread the poiſon of this hereſy in our iſland. The deacon Palladius, whom pope Celeſtine had ſent to the places infected with this hereſy and whom he afterward ordained biſhop, and commiſſioned to go into Scotland, moved him to provide for the preſervation of ſo many ſouls; and other Catholics in Britain had ſent a deputation to the biſhops in Gaul, intreating them to ſend over ſome able perſon to defend the faith, and oppoſe the growing evil. Pope Celeſtine nominated St. Germanus of Auxerre to go thither in quality of his vicar, in the year 429, as St. Proſper aſſures us (2). The biſhops of Gaul aſſembled in a numerous council for the ſame purpoſe, and agreed to intreat St. Lupus, who had then been only two years biſhop of Troyes, to accompany St. Germanus in this important miſſion (3). Theſe two holy prelates, proceeding on their journey, came to Nanterre near Paris, where St. Germanus gave his bleſſing and good counſel to St. Genevieve, and foretold her future ſanctity. She being at that time about fifteen years old, and deſirous to conſecrate herſelf a virgin to God, St. Germanus after many ſolemn prayers in the church received there her vow, and confirmed it by laying his right hand upon her head (4).

St. Germanus and St. Lupus embarking in the winter ſeaſon, were overtaken with a furious tempeſt, which St. Germanus appeaſed by caſting ſome drops of bleſſed oil, according to Conſtantius, but according to Bede, of holy water, into the ſea, having firſt invoked

(2) Proſp. in Chron. & l. contra Collat. c. 21. (3) Bede Hiſt. l. 1. c. 17. Conſtant. in vitâ S. Germani. (4) Vita S. Genovevæ.

the adorable Trinity. Being arrived in Britain they were met by a great multitude of people, and the fame of their ſanctity, doctrine and miracles ſoon filled the whole country. They confirmed the catholics in all parts, and converted the heretics, preaching often in the highways and fields where the churches were not able to contain the crowd that flocked to them. The Pelagians every where ſhunned them; but being at length aſhamed thus to condemn themſelves by their flight and ſilence, accepted a conference. The diſputation was held at Verulam before an incredible number of people. The heretics who made their appearance with a great train and in rich apparel, ſpoke firſt. When they had talked a long time, the biſhops anſwered them with great eloquence, and ſo invincibly ſupported their arguments with quotations from ſcripture that their adverſaries were fairly reduced to ſilence. The people applauded their victory with joyful acclamations. Before the aſſembly broke up, a certain tribune and his wife preſented their little daughter of ten years of age, who was blind, to the two holy biſhops; and they bid them take her to the Pelagians. But the latter joined the parents in begging the ſaints to pray for her. The two biſhops made a ſhort prayer: then Germanus called upon the Bleſſed Trinity, and taking from his neck the little box of relicks which he wore, laid it upon the eyes of the girl before the whole aſſembly, who immediately recovered her ſight, to the great joy of her parents, and of all the people. From that day no one oppoſed the doctrine of the holy biſhops. The ſaints went from this conference to return thanks to God at the tomb of St. Alban, the moſt illuſtrious martyr in Britain. St. Germanus cauſed his ſepulchre to be opened, and depoſited in it his box of relicks of apoſtles and martyrs, taking from the ſame place a little of the duſt which ſtill retained ſome marks of the blood of St. Alban. This he carried away with him, and at his return built at Auxerre a church in his honour, where he placed theſe relicks. (5)

(5) Hiſt. Epiſcop. Antiſiod.

The Saxons from Germany on one ſide, and on the other the Picts at that time haraſſed the Britons. Paul the Deacon tells us, that an army of Picts and Scots invaded their territories whilſt the two biſhops were in the iſland. And biſhop Uſher takes notice that the Saxons and Engliſh who inhabited Sleſwic, and all the German coaſt from Denmark to the Rhine, made deſcents upon Britain from time to time, before the arrival of Hengiſt and Horſa in 449. The Britons having aſſembled an army againſt theſe plunderers, invited the two holy biſhops into their camp, hoping to be protected by their prayers and preſence. The ſaints complied with their requeſt, but employed their time in bringing the idolaters to the faith, and the Chriſtians to a reformation of their manners. Many of the former demanded baptiſm, and the ſaints prepared them to receive it at Eaſter, for it was then Lent. They erected a church in the camp of green boughs twiſted together, in which the catechumens received the ſacrament of regeneration, and the whole army celebrated the feſtival with great devotion. After Eaſter St. Germanus had recourſe to a ſtratagem, by which, without bloodſhed, he reſcued his dear converts and the country out of the danger with which they were threatened. The enemy approaching, he put himſelf at the head of the Chriſtians with ſo much ſkill and addreſs as ſhewed he had not forgot his old profeſſion of a general. He led his little army into a vale between two high mountains, and ordered his troops to ſend forth the ſame ſhout for which he would give them a ſign. When the Saxon pirates came near them, he cried out thrice, *Alleluiah*, which was followed by the whole Britiſh army; and the ſound was often repeated by the echo from the hills with as dreadful a noiſe as if the rocks had been rent aſunder. The barbarians in a ſudden fright, judging from the ſhout that they were falling upon the ſwords of a mighty army, flung down their arms, and ran away, leaving behind them all their baggage and a great booty. Many of them were drowned in

croſſing a river, by miſſing the fords. (6) Biſhop Uſher (7) ſays this battle ſeems to have been fought near a town in Flintſhire called in the Britiſh tongue Guid-cruc, but in Engliſh, Mould. The place retains to this day the name of Maes Garmon, or German's field. The two holy biſhops after ſo many victories returned home to their reſpective dioceſes. (*a*)

St. Germanus found his people loaded with extraordinary impoſts, and undertook a journey to Arles, to ſolicit Auxiliaris, prefect of Gaul, in their behalf. On the road the people every where met him in crowds, with the women and children, to receive his bleſſing. When he drew near to Arles, the prefect Auxiliaris himſelf, contrary to cuſtom, was come a good way to meet him, and conducted him to the capital. He admired his gracefulneſs, and the charity and authority which his countenance and converſation diſplayed, and found him to exceed his reputation. He made him great preſents, and intreated him to cure his wife who had been long ill of a quartan ague. He obtained his requeſt, and granted St. Germanus the diſcharge from the taxes which he had aſked for his people. The ſaint being returned home applied himſelf earneſtly to reform their manners; but uſed to retire from time to time to his monaſtery of SS. Coſmas and Damian. In 446, he was called again into Britain, to aſſiſt that church againſt the Pelagian hereſy, which began a ſecond time to raiſe its head there. He took for his companion St. Severus, who had been lately promoted to the archbiſhopric of Triers, and had formerly been a diſciple of St. Lupus of Troyes. In Britain he ſought out thoſe who had been

(6) Bede Hiſt. l. 1. c. 1. Gildas ep. p. 17. 18. Conſtantius in vita S. Germani. Carte, p. 184. 185. (7) Antiq. Brit. c. 11. p. 179. 180. Carte, T. 1. p. 288.

(*a*) Carte, p. 184. 186. thinks the Alleluiah victory gained over the Picts and Saxons, and the other tranſactions of St. Germanus in Wales happened in his ſecond miſſion. For SS. Dubricius and Iltutus whom he ordained biſhops, lived beyond the year 512, according to ſome until 527 or even 540. Sir Henry Spelman and Wilkins (Conc. Brit. T. 1. p. 1.) on this account place the ſynod of Verulam held by St. Germanus againſt the Pelagians, in 446.

ſeduced by the heretics, and converted many of them; ſo that the obſtinate ſowers of thoſe errors found no longer any retreat here, and quitted the iſland. A principal man of the country called Elaphius, brought to him his ſon who was in the flower of his age, and had one ham contracted, and his leg withered. St. Germanus made him ſit down, and touching his ham and leg, healed him in the preſence of many. St. Germanus conſidering that ignorance could not be baniſhed, nor the reformation which he had eſtabliſhed maintain its ground, without regular ſchools for the inſtruction of the clergy, inſtituted ſchools of learning, by which means, "Theſe churches continued afterward pure in the faith, and free from hereſy," as Bede obſerves. (8) In South-Wales, having ordained St. Iltutus prieſt, and St. Dubricius archbiſhop of Landaff, he charged them with the care of ſeveral ſchools, which ſoon grew very famous for the numbers, learning and eminent ſanctity of thoſe that were there educated. Two of theſe, under the immediate direction of the latter, were ſeated at Hentlan and Moch-ros, places lying on the river Wye, where he had one thouſand ſcholars, for years together. The names of the moſt eminent among them are mentioned in the life of St. Dubricius, wrote (as ſome maintain) by St. Theliau's own hand in the ancient Landaff regiſter. (9) The ſchools of St. Iltutus at Llan-Iltut (now Lantwit) near Boverton, and at Llan-elty near Neath in Glamorganſhire, were in like repute, and equally filled with the ſons of the nobility from all parts of the iſland. Among his diſciples we find St. Gildas, St. Leonorius biſhop and confeſſor, St. Samſon, St. Magloire, St. Malo, St. Paul afterward biſhop of Leon, and Daniel whom St. Dubricius made biſhop of Bangor, where he likewiſe inſtituted a ſeminary for the Britons. Paulinus another diſciple of St. Germanus did the like at Whiteland in Caermarthenſhire, where St. David and St. Theliau ſtudied. The ſeminaries of Llancarvan near Cowbridge, and the fa-

(8) Bede Hiſt. l. 1. c. 21. Bollandus and Henſchenius in vitâ S. Theliau ad 9. Februarij, &c. (9) Stillingfleet, Orig. Britan. p. 349.

mous ſchool of Benchor in Flintſhire were alſo noble monuments of St. Germanus's zeal. This ſaint was on his road back when he met a deputation from the inhabitants of Armorica or Britany, who beſought him to be their protector. For to puniſh them for a revolt, Aëtius, the Roman general in Gaul, had ſent Eocarich, a pagan and barbarous king of the Alemanni, to ſubdue them. St. Germanus boldly accoſted the barbarian, ſtopping his horſe by the bridle, at the head of his army. The German at firſt refuſed to hear him, but at length liſtened to his diſcourſe, and by it was ſo much ſoftened as to call off his troops, and agree not to ravage the province, on condition he ſhould obtain the pardon of the people from the emperor or from his general Aëtius. In order to procure this the ſaint undertook a journey to Ravenna where the emperor Valentinian III. then reſided.

He wrought ſeveral miracles on the way, and at Milan delivered a man who was poſſeſſed by the devil. He entered the city of Ravenna by night to avoid honours and pomp: but the people being aware of his precaution, a great crowd waited for him, and ſaluted him with acclamations. He was received with great joy by the biſhop St. Peter Chryſologus, by the young emperor Valentinian, and his mother Placidia. She ſent to his houſe a great ſilver veſſel, filled with dainties, without any fleſh which ſhe knew he would never touch. The ſaint ſent her in return a barley loaf upon a wooden diſh. The empreſs received it graciouſly, ordered the diſh to be enchaſed with gold, and kept the loaf by which ſeveral miraculous cures were performed. The emperor confirmed his requeſt: but the reſtleſs people by raiſing new diſturbances deſtroyed the effect of the imperial clemency. The ſaint was continually attended at Ravenna by ſix biſhops, and wrought there many miracles. The ſon of Voluſian chancellor or ſecretary to the patrician Sigiſvultus being dead and cold, the ſaint was called, and having put all the company out of the chamber, he proſtrated himſelf near the corpſe, and prayed with tears. After ſome time the dead man began to ſtir,

opened his eyes, and moved his fingers. St. Germanus raiſed him, he ſat up, and, by degrees, was reſtored to perfect health. One day after matins, as the ſaint was talking with the biſhops of religious matters, he ſaid to them: "My brethren, I recommend my paſſage to your prayers. Methought I ſaw this night our Saviour, who gave me proviſion for a journey, and told me it was to go into my native country, and to receive eternal reſt." A few days after he fell ſick. All the city was alarmed. The empreſs went to ſee him, and he deſired the favour of her to ſend back his corpſe into his own country; to which ſhe aſſented, though very unwillingly. He died at Ravenna on the ſeventh day of his illneſs, which was the laſt of July, in 448, having held his ſee 30 years, and 25 days. The empreſs Placidia took his reliquary, St. Peter Chryſologus his cowl and hair ſhirt, and the ſix other biſhops divided his clothes among them. The eunuch Acholius, prefect of the emperor's chamber, one of whoſe ſervants when ſick the ſaint had cured, had his corpſe embalmed: the empreſs clothed it with a rich habit and gave a coffin of cypreſs wood: the emperor furniſhed the carriages, the expence of the journey, and the officers to attend it. The funeral pomp was moſt magnificent; the number of lights was ſo great that they ſhone as broad-day. Every where as it paſſed, the people came to meet it, ſhewing all manner of honours. Some levelled the ways, and repaired the bridges, others bore the corps, or at leaſt ſung pſalms. The clergy of Auxerre went as far as the Alps to meet it. The ſacred treaſure was brought to that city fifty days after the ſaint's death, and after having been expoſed ſix days, was interred on the 1ſt of October in the oratory of St. Maurice, which he had founded; where ſtands at preſent the famous abbey which bears his name. His principal feſtival is kept on the 31ſt of this month. St. Germanus was the titular ſaint of many churches in England, and of the great abbey of Selby in Yorkſhire, the abbot whereof was a parliamentary baron. A chapel near Verulam, in which

St. Germanus had preached, was a place of great devotion to him among our anceſtors, and was afterwards dedicated under his name. From him the parliamentary borough of St. German's in Cornwal is called. See his life written by the prieſt Conſtantius who was nearly his cotemporary, and is commended by S. Sidonius Apollinaris in the ſame age: alſo Bede, and Nennius the Britiſh hiſtorian who wrote in 620, All theſe relate the miracles mentioned above. See alſo Leland's Itinerary, Brown-Willis, Uſher, Fleury, Tillemont, T. 15. Rivet, Hiſt. Liter. T. 2. p. 256. and Recueil des Lettres ſur la verification des reliques de S. Germain d'Auxerre. 1753, in 8vo.

JULY XXVII.

St. PANTALEON, Martyr.

See the Collections of F. Boſch the Bollandiſt, T. 6. Jul. p. 397.

A. D. 303.

HE was phyſician to the emperor Galerius Maximianus, and a Chriſtian, but fell by a temptation which is ſometimes more dangerous than the ſevereſt trials of the fierceſt torments. For bad example, if not ſhunned, inſenſibly weakens, and at length deſtroys the ſtrongeſt virtue. Pantaleon being perpetually obſeſſed by it in an impious idolatrous court, and deceived by often hearing the falſe maxims of the world applauded, was unhappily ſeduced into an apoſtaſy. But a zealous Chriſtian called Hermolaus by his prudent admonitions awakened his conſcience to a ſenſe of his guilt, and brought him again into the fold of the church. The penitent ardently wiſhed to expiate his crime by martyrdom; and to prepare himſelf for the conflict, when Dioceſian's bloody perſecution broke out at Nicomedia in 303, he diſtributed all his poſſeſſions among the poor. Not long after this action he was taken up, and in his houſe were alſo apprehended Hermolaus, Hermippus and Hermocrates. After ſuffering many torments they were all

condemned to loſe their heads. St. Pantaleon ſuffered the day after the reſt. He is ranked by the Greeks amongſt the Great Martyrs. Procopius mentions a church in his honour at Conſtantinople, which being decayed was repaired by Juſtinian. His relicks were tranſlated to Conſtantinople, and there kept with great honour, as St. John Damaſcen informs us. (1) The greateſt part of them are now ſhewn in the abbey of St. Denys near Paris; but his head at Lyons.

Phyſicians honour St. Pantaleon as their chief patron after St. Luke. Happy are they in that profeſſion, who improve their ſtudy chiefly to glorify the ſupreme Creator whoſe infinite power and wiſdom are diſplayed in all his works; and who by the opportunities of charity which their art continually offers them, rejoice to afford comfort, and corporal, if not often alſo ſpiritual ſuccour, to the moſt ſuffering and diſtreſſed part of their ſpecies, eſpecially among the poor. All the healing powers of medicine are a gift of God. (2) And he himſelf who could have reſtored Ezechias to health by the leaſt act of his omnipotent will, directed Iſaiah to apply dry figs to the abceſs into which his fever was terminating; than which poultice no better remedy could have been uſed to promote ſuppuration. (3) St. Ambroſe, (4) St. Baſil (5) and St. Bernard (6) inveigh ſeverely againſt too nice and anxious a care of health; as a mark of inordinate ſelf love and immortification: nor is any thing generally more hurtful to it. But as man is not maſter of his own life or health, he is bound to take a moderate reaſonable care not to throw them away. (7) To neglect the more ſimple and ordinary ſuccours of medicine when abſolutely neceſſary, is to tranſgreſs that law of charity which every one owes to himſelf. (8) The ſaints who condemned, as contrary to their penitential ſtate, far-ſought or exquiſite means, with St. Charles Borromæo, were ſcrupulouſly atten-

(1) Or. 3. de Imag. (2) Eccluſ xxxviii. 1. 2. (3) 4 Kings xx. 7. See Syn. Critic. and Mead De Morbis Biblicis, c. 5. (4) Serm. 22 in Pſ. 118. (5) Regul. fuſ. explic. (6) Ep. 345. ol. 321. p. 316. & in Cant. (7) See Eſtius in Eccli. xxxviii. (8) Epheſ. v. 29. Aug. ep. 130. ol. 121. ad Probam.

tive to eſſential preſcriptions of phyſicians in ſimple and ordinary remedies. But let the Chriſtian in ſickneſs ſeek in the firſt place the health of his ſoul by penance, and the exerciſe of all virtues. Let him alſo conſider God as his chief phyſician, begging him, if it may be conducive to his divine honour, to reſtore the frame he created, and intreating our Redeemer to ſtretch out that hand upon him, with which in his mortal ſtate he reſtored ſo many ſick to their health. He who truſts more in the art of phyſicians than in the Lord, will deſerve the reproach of Aſa, king of Juda. (9) So hidden are often the cauſes of diſtempers, ſo precarious the power of remedies, and ſo uncertain the ſkill of the ableſt phyſicians, that their endeavours frequently check nature, inſtead of ſeconding its efforts; and thus haſten death. The divine bleſſing alone is the Chriſtian's ſheet anchor, perfect reſignation to the divine will is the ſecure repoſe of his ſoul, and the fervent exerciſe of penance, patience and devotion is his gain in the time of ſickneſs.

On the same Day.

SS. Maximian, Malchus, Martinian, Dionysius, John, Serapion and Constantine, commonly called The Seven Sleepers, MM. Having confeſſed the faith before the proconſul at Epheſus, under Decius, in 250, they were walled up together in a cave in which they had hid themſelves, and there ſlept in the Lord. Some moderns miſtaking this expreſſion have imagined that they only lay aſleep, till they were found in 479, under Theodoſius the younger. The truth ſeems to be, that their relicks were then diſcovered. They are much honoured by the Greeks, Syrians, and all the Oriental nations. Their relicks were conveyed to Marſeilles in a large ſtone coffin, which is ſtill ſhewn there in St. Victor's church. In the Muſæum Victorium at Rome is a factitious plaiſter or ſtone (made of ſulphur melted with fire and mortar) formed in imitation of a large precious ſtone, in which is cut a groupe of figures repreſenting the Seven Sleepers

(9) 2 Paral. xv. 12.

with their names; and near Conſtantine and John are exhibited two clubs; near Maximian a knotty club; near Malchus and Martinian two axes; near Serapion a burning torch, and near Daneſius (whom others call Dionyſius) a great nail. That large nails (*clavi trabales*, or ſuch as were uſed in joining great rafters or beams in buildings) were made uſe of as inſtruments of torture is evident from St. Paulinus (1) and Horace. (2) From this ancient monument ſome infer, that theſe martyrs were put to death by various torments, and that their bodies were only buried in the aforeſaid cave. In this groupe of figures theſe martyrs are repreſented all as very young and without beards. In ancient martyrologies and other writings they are frequently called boys. (*a*) The cave in which their bodies were found became a place famous for devout pilgrimages, and is ſtill ſhewn to travellers, as James Spon teſtifies. (3) See St. Gregory of Tours, l. 1. de glor. Mart. c. 95. and Cuper the Bollandiſt, Julii T. 6. p. 375. Alſo, Diſſertatio de Sanctis ſeptem dormientibus, Romæ 1741, in 4to. in which the above ſaid groupe of figures is explained, c. 5. &c.

St. Congall, Abbot of Iabhnallivin, on the upper part of the lake Erne, of which pariſh he is titular patron. Before his death he committed the government of his monaſtery to his beloved diſciple St. Fegnarnach. In that territory his feſtival is an holyday of precept, as Colgan aſſures us on this 27th of July.

St. Luican, C. is titular ſaint of the pariſh called Kill-luicain in Ireland.

(1) Paulin. Nat. 9. or Carm. 24. (2) Horat. l. 1. od. 3.
(3) Spon Voyage d'Italie & du Levant, T. 1. l. 3. p. 327.

(*a*) *Pueri.* See Diſſ. de SS. 7. Dormient. c. 18. p. 65. & c. 6. p. 11. The Menology of the emperor Baſil, printed at Rome in 1727. &c.

JULY XXVIII.

SS. NAZARIUS and CELSUS, MM.

From two ſermons delivered on their feſtival, the one by St. Ennodius, the other paſſes under the name of St. Ambroſe and was written ſoon after his time, perhaps by St. Gaudentius of Breſcia: alſo from Paulinus the deacon, in his life of St. Ambroſe. See Tillemont, T. 2. and Pinius the Bollandiſt, T. 6. Julii, p. 503.

About the Year 68.

ST. NAZARIUS's father was a heathen, and enjoyed a conſiderable poſt in the Roman army. His mother Perpetua was a zealous Chriſtian, and was inſtructed by St. Peter, or his diſciples, in the moſt perfect maxims of our holy faith. Nazarius embraced it with ſo much ardour, that he copied in his life all the great virtues he ſaw in his teachers; and out of zeal for the ſalvation of others left Rome, his native city, and preached the faith in many places with a fervour and diſintereſtedneſs becoming a diſciple of the apoſtles. Arriving at Milan he was there beheaded for the faith together with Celſus, a youth whom he carried with him to aſſiſt him in his travels. Theſe martyrs ſuffered ſoon after Nero had raiſed the firſt perſecution. Their bodies were buried ſeparately in a garden without the city, where they were diſcovered and taken up by St. Ambroſe in 395. In the tomb of St. Nazarius a vial of the ſaint's blood was found as freſh and red as if it had been ſpilt that day. The faithful ſtained handkerchiefs with ſome drops, and alſo formed a certain paſte with it; a portion of which St. Ambroſe ſent to St. Gaudentius biſhop of Breſcia. St. Ambroſe conveyed the bodies of the two martyrs into the new church of the apoſtles, which he had juſt built. A woman was delivered of an evil ſpirit in their preſence. St. Ambroſe ſent ſome of theſe relicks to St. Paulinus of Nola, who received them with great reſpect, as a moſt valuable preſent, as he teſtifies. (1)

(1) St. Paulin. Carm. 24. and ep. 12. On the relicks of St. Nazarius at Milan, ſee the life of St. Charles Borromæo, by Guiſſiano, in the new Latin edition, l. 5. c. 9. p. 435. and the notes of Oltrocci, ibid.

The martyrs died as the outcasts of the world, but are crowned by God with immortal honour. The glory of the world is false and transitory, and an empty bubble or shadow: but that of virtue is true, solid and permanent even in the eyes of men. For, to use the comparison of St. Basil, (2) as the more we look upon the sun, the more we admire it, and by reviewing it never find it less bright or less beautiful: so the memory of the martyrs which we celebrate, after so many years is only more fresh in our minds, and will be more flourishing in all ages to come.

On the same Day.

St. Victor, Pope, M. He was a native of Africa, and succeeded St. Eleutherius in the pontificate, in the year 192, the nineteenth of Commodus. The practice of those virtues which had prepared him for that dignity, rendered him a true successor of the apostles. He vigorously opposed the rising heresies of that age. Theodotus of Byzantium, a tanner, having apostatized from the faith to save his life in a late persecution, afterwards, to extenuate his guilt, pretended that he had denied only a man, not God; teaching that Christ was nothing more than a mere man, as the Socinians teach at this day: whereas the Arians allowed him to have been before the world, though himself a creature. Theodotus going to Rome, there drew many into his blasphemous error: for he was well versed in polite literature. But Victor checked his progress by excommunicating him with Ebion, Artemon, and another Theodotus who had taught the same blasphemy. (1) This other Theodotus, called Trapezita, or the banker, was author of the Melchisedecian heresy, pretending that Melchisedec was greater than Christ.

Montanus, a new convert in Mysia, near Phrygia, out of an unbounded desire of invading the first dignities of the church, and filled with rage to see himself disappointed, began to preach against the church; and having by pride and ambition given entrance to the

(2) S. Bas. hom. de S. Gordio. (1) S. Epiph. hær. 54. Eus. l. 5. c. 28. Conc. T. 1. Theodoret, Hæret. Fabul. l. 2. c. 5.

devil, commenced falſe prophet, and ſometimes loſing his ſenſes, began in an enthuſiaſtic ſtrain to utter extraordinary expreſſions. Priſca or Priſcilla, and Maximilla, two women of quality, but of debauched lives, left their huſbands, and being filled with the ſame ſpirit ſpoke like Montanus, void of ſenſe, and after an extravagant and unuſual manner pretending they ſucceeded the prophets among the diſciples of the apoſtles. Montanus placed himſelf above the apoſtles, ſaying that he had received the Paraclete, or the Holy Ghoſt promiſed by Chriſt, to perfect his law. He denied that the church had power to forgive the ſins of idolatry, murder and impurity, and hardly received any ſinners on repentance. St. Paul had allowed ſecond marriages, but Montanus forbad them as inconſiſtent with the perfect law of chaſtity; and he forbad Chriſtians to flee in time of perſecution. The Montaniſts were alſo called from their country Cataphryges, and Pepuzeni from Pepuzium, a little town in Phrygia, which was their capital, and which they called Jeruſalem. (2) They boaſted of their martyrs, as the Marcionites alſo did; which other heretics ſeldom pretended to, as St. Irenæus and Origen take notice: nor could theſe have any great number. Apollonius, a catholic writer quoted by Euſebius, confounding the hypocriſy of the Montaniſts, reproached their pretended propheteſſes with infamous debaucheries, and with receiving preſents, ſaying: "Does a prophet colour his hair, paint his eye-brows, play at dice, or lend out money on uſury? I will demonſtrate that they are guilty of theſe things." The catholics met to examine their pretended new prophecies, and convicted them of falſhood, becauſe the true prophets were not beſide themſelves when they ſpoke; alſo the Montaniſts had lied in their predictions, and oppoſed the doctrine of the church. Aſterius Urbanus, a learned prieſt, (for he calls St. Zoticus, fellow prieſt) confounded them by theſe arguments, in a great conference held at Ancyra about the year 188. Their prophecies and errors being con-

(2) Euſ. l. 5. c. 17. St. Hier. ep. 54. ad Marcel. Tert. l. de Fugâ, de Pudic. &c.

demned as impious, the followers of Montanus were driven out of the church, and excommunicated. It was reported for certain, that Montanus and Maximilla, led away by the ſpirit that poſſeſſed them, afterwards hanged themſelves. Theſe particulars are related by Euſebius.

Tertullian, who fell into this hereſy about the time of the death of pope Victor, ſays (3) that this pope at firſt admitted to the communion of the church theſe pretended prophets. And it was eaſy to be deceived in a matter of fact concerning perſons at ſuch a diſtance, and who appeared under the garb of hypocriſy. But he had no ſooner anſwered their letters, in which he acknowledged them brethren, but Praxeas coming from the Eaſt, brought him an ample account of their tenets and practice: and Victor immediately recalled his letters of communion, and condemned theſe innovators. This Praxeas was a Phrygian, and being puffed up becauſe he had ſuffered impriſonment for the faith, began to ſow a new hereſy at Rome, maintaining but one perſon in God, and attributing crucifixion to the Father as well as to the Son; whence his followers were called Patripaſſians. His errors being brought to light he was alſo cut off from the communion of the church.

About the ſame time Tatian fell from the church. He was a Syrian, a Platonic philoſopher, and a diſciple of St. Juſtin, martyr, after whoſe death he taught ſome time at Rome. Afterwards returning into Syria, in 171, he there broached his errors, which he durſt not advance at Rome. He borrowed ſeveral of them from Marcion, Valentinus and Saturninus, teaching two principles, and that the Creator is the evil principle or god. He added ſeveral new errors, as that Adam was damned. He condemned marriage as no leſs criminal than adultery, whence his followers were called Encratitæ, or the continent. They were likewiſe called Hydroparaſtatæ or Aquarii, becauſe in conſecrating the euchariſt they uſed only water, for they condemned all uſe of wine, and likewiſe the uſe of fleſh-meat (4).

(3) Tert. l. adv. Praxeam. (4) S. Epiph. hær. 46. S. Iren. l. 1. c. 31. Clem. Alex. Strom. l. 3. p. 465.

The ancients obſerve that Tatian's fall was owing to pride, which often attends an opinion of knowledge (*a*). And of this there can not be a more dangerous ſymptom in a ſcholar than a fondneſs for novelty and ſingularity, eſpecially if joined with obſtinacy and opiniativeneſs.

St. Victor was watchful to cut off theſe ſcandals in their root, and every where to maintain the purity of the faith with unity. Upon this motive he exerted his zeal in the diſpute about the time of celebrating Eaſter. The churches of Leſſer Aſia kept it with the Jews on the 14th day of the firſt moon after the vernal equinox, on whatever day of the week it fell. The Roman church, and all the reſt of the world, kept Eaſter always on the Sunday immediately following that 14th day. Pope Anicetus permitted theſe Aſiatics to keep their own cuſtom even at Rome: but pope Soter, his ſucceſſor, obliged them to conform to the cuſtom of places where they ſhould be. Several councils held at Rome, in Paleſtine, in Pontus, in Gaul, at Corinth, and other places, unanimouſly determined the point according to the Roman cuſtom. Yet Polycrates, biſhop of Epheſus, wrote ſtrenuouſly in defence of the Aſiatic cuſtom, which he ſaid was derived from St. Philip who died at Hierapolis, from St. John Evangeliſt, St. Polycarp biſhop and martyr, Sagaris biſhop and martyr, who died at Laodicea, and others. Victor ſeeing the Aſiatics fixed in their reſolution, threatened

(*a*) Tatian's *Oration againſt the Greeks* is extant. In it he diſplays much profane erudition, ſhewing that Moſes was older than the Gentile philoſophers, who borrowed the ſciences from the patriarchs. He writ this piece after the death of St. Juſtin, but before his ſeparation from the church: for in it he proves one God the Creator of all things, and ſeems to approve the ſtate of matrimony. It wants method, but the ſtyle is elegant enough, though exuberant, and not very elaborate. This piece is often publiſhed at the end of the works of St. Juſtin. We have an accurate ſeparate edition, printed at Oxford in 1700, with notes and diſſertations, by the care of Mr. William Worth, archdeacon of Worceſter. P. Travaſa in his learned hiſtory of hereſiarchs demonſtrates againſt Maſſuet, &c. that Tatian's *Oration* againſt the Gentiles is not orthodox, and that in it the author teaches that the human ſoul is of its own nature mortal. See Travaſa Storia Critica delle vite degli ereſiarchi T. 2. at Venice, 1760.

to cut them off from the communion of the church. From the words of Euſebius (*b*) ſome moderns infer with Baronius, Couſtant and De Marca, that he excommunicated them in a letter, but immediately ſuſpended or recalled the ſentence: others with Thomaſſin, Natalis Alexander and Graveſon, think that he only threatened it: which opinion beſt agrees with the ſequel. To reconcile the different paſſages of authors, F. John-Philip Monti (5) thinks pope Victor, upon receiving the refractory anſwer of Polycrates, drew up a ſentence of excommunication, but never ſent or publiſhed the ſame, being overcome by the advice of St. Irenæus. The ſchiſm which Blaſtus, a prieſt, had lately formed at Rome, upon the difference of this rite, for which he had been degraded by pope Eleutherius, probably made St. Victor more ſevere in extirpating a practice which became daily more dangerous to the unity of the church. But prudence and charity recommended a toleration ſome time longer, which he was prevailed upon to grant, by a letter of St. Irenæus, who wrote to him on that ſubject in his own name, and in that of his brethren in Gaul. St. Victor died ſoon after this in the year 201, the ninth of Severus, after he had ſat ten years. He is ſtyled a martyr by ſome writers of the 5th age, and in an ancient pontifical written in 530. Though Severus only publiſhed the edicts for his perſecution in 202, ſeveral Chriſtians had ſuffered in his reign before that time, as Tillemont remarks (6). F. Pagi thinks St. Victor did not die by the ſword, becauſe in ſome martyrologies he is called only confeſſor, though his dignity and zeal expoſed him to continual perſecutions, for which alone he might deſerve the title of martyr. See Euſebius Hiſt. l. 5. c. 23. Orſi, Berti Diſſ. Hiſt. T. 2. p. 88.

(5) Monti, Cler. Reg. S. Pauli, S. Th. Prof. Mediolani, *Diſſertationes Theologico hiſtoricæ tres, quarum prima propugnat gratiam per ſe efficacem: Secunda agit de Canonibus vulgò apoſtolicis; Tertia verſatur ſuper diſſidio de opportuno Paſchatis celebrandi tempore.* Papiæ, 1760. (6) Mem. Eccleſ. T. 3. p. 112.

(*b*) Ἀκοινωνησίαν ἐπιστεῖλαι.

St. INNOCENT I. Pope, C. He was a native of Albano near Rome, and upon the death of pope Anaſtaſius, in 402, was unanimouſly choſen to fill the pontifical chair. He aſcended it by compulſion, and conſidering himſelf in it with trembling, he never ceaſed to beg of God the ſpirit of his holy wiſdom and prudence, which he ſtood the more in need of, as the times in which he lived were more difficult. Alaric the Goth, with an army of barbarians threatened to carry deſolation over all Italy. The pope exhorted the faithful to receive the ſcourges of heaven with ſubmiſſion and humility, and undertook ſeveral journies to negotiate a reconciliation between the emperor Honorius and Alaric, but in vain. The Goths received a great overthrow from the Roman army commanded by Stilico, in 403. But Alaric led them a ſecond time to attempt the plunder of Rome, and becauſe Honorius refuſed to make him general of the imperial army, he took that city on the 24th of Auguſt, 410, and abandoned it to the fury of his ſoldiers, excepting the church of SS. Peter and Paul, to which he granted the privilege of a ſanctuary. Pope Innocent was at that time abſent with the emperor at Ravenna. The year following Alaric being dead, his brother-in-law and ſucceſſor Atulphus again plundered Rome.

After the departure of the barbarians the good pope haſtened thither, and by his preſence brought comfort and joy to that afflicted people. He taught them to draw an advantage from their ſufferings by making a good uſe of them: and ſo much were the Heathens edified at the patience, reſignation and virtue with which the Chriſtians ſuffered the loſs of their goods and whatever was dear, without any murmuring or complaint, that they came in crowds deſiring to be inſtructed in the faith and baptized. The pope laboured inceſſantly to form them an holy people, always occupied in good works. His letters, eſpecially thoſe to Exuperius the moſt holy biſhop of Toulouſe, and Decentius biſhop of Gubbio, in anſwer to their ſeveral queries, contain many uſeful rules, and judicious deciſions. In

the former he ſays, that communion or abſolution is never to be denied to dying penitents, that we may not imitate the hardneſs of the Novatians. In that to Decentius he ſays, that only biſhops, who have the ſovereignty of the prieſthood, can confer the Holy Ghoſt in confirmation, by anointing the foreheads of perſons baptized, and that he cannot recite the words of the form for fear of diſcovering the myſteries or ſacraments to the infidels. He uſes the ſame precaution in ſpeaking of the ſacrifice; ſo inviolable was the ſecret with which, out of reſpect, the primitive Chriſtians treated the ſacraments. In the ſame epiſtle this pope mentioning the extreme-unction which is given to the ſick, he ſays it cannot be adminiſtered to penitents before their reconciliation, becauſe it is a ſacrament; and all ſacraments are refuſed them in that ſtate. This evinces that it was held to be no leſs properly a ſacrament than the euchariſt. He indeed allows the cuſtom that then prevailed for the laity to uſe the holy oils out of devotion, but without the ſacramental words, and not as a ſacrament. For being conſulted whether biſhops could give that ſacrament, which was uſually adminiſtered by prieſts, he proves that biſhops can do it, becauſe prieſts can: conſequently, he ſuppoſes as undoubted, that only prieſts, not laymen, can miniſter this holy ſacrament.

When, in 416, the councils of Carthage and Milevum had condemned the Pelagian errors, and wrote to the pope againſt them, the ſynodal letters of both thoſe councils having been drawn up by St. Auſtin, St. Innocent, in his anſwer to the biſhops of the council of Milevum, ſays, that "all eccleſiaſtical matters throughout the world are, by divine right, to be referred to the apoſtolic ſee, that is, to St. Peter, the author of its name and honour." He commends the biſhops of this council for ſo doing: "following," ſays he, "the ancient rule which you know with me, has been always obſerved by the whole world." (*a*) The

(*a*) From this example it is manifeſt that the African biſhops referred greater cauſes, at leaſt thoſe of faith, to the holy ſee, and in

confirmation given by pope Innocent to theſe two African councils being brought to Africa, St. Auſtin ſaid (6): "The deciſions of the two councils have been already ſent to the apoſtolic ſee: the reſcripts are alſo come from thence. The cauſe is now finiſhed: would to God that the error may at laſt be at an end." St. Innocent cloſed his life with exerting his zeal in defence of divine grace, dying in 417, having been pope 15 years. See his letters, and the councils, Ceillier, T. 10. p. 104. and Cuper the Bollandiſt, T. 6. Jul. p. 548.

St. SAMPSON, B. C. He was a child of prayer, and was born about the year 496 of noble parentage in that part of South-Wales which is now called Glamorganſhire, then in the country of the Demetes upon the borders of the Wenetes, who inhabited the province called by the Britons Guent, now Monmouthſhire. At ſeven years of age he was put under the care of St. Iltutus, a very learned abbot in Glamorganſhire, and having made great progreſs in learning and virtue, was ordained prieſt by St. Dubritius, biſhop of Caërleon. In 512, he paſſed into a neighbouring iſland, where he led an eremitical life, as did ſeveral others, under the direction of St. Piro, a holy prieſt. By an order of SS. Dubritius and Iltutus he paid a viſit to his aged father who lay dangerouſly ill. The ſaint reſtored him by his prayers to his health, and converted him, and his whole numerous family, including his uncles, couſins and brothers, whom he placed in ſeveral monaſteries, but his father and an uncle in his own communi-

(6) St. Aug. Serm. 131. n. 10.

in them always allowed appeals to it; though at that time they carried on a conteſt with the popes Innocent, Zoſimus and Celeſtine, againſt appeals being made in leſſer cauſes of perſonal facts, which it is often difficult to carry on in remote courts, and which, if too eaſy and frequent, are a bar to the ſpeedy execution of juſtice. Yet ſuch appeals or reviſions of cauſes are ſometimes neceſſary to hinder crying injuſtices and oppreſſions. Whence the regulation of the manner of reſtraining appeals in ſmaller eccleſiaſtical cauſes is a point of diſcipline. But the general council of Sardica, which was an appendix of the council of Nice, declared that appeals muſt be allowed from the whole world to the biſhops of Rome: and in this diſcipline the Africans ſoon after acquieſced.

ty of hermits. In 516, he made a voyage into Ireland, to animate himſelf to fervour by the example and inſtructions of many illuſtrious ſaints who flouriſhed there, and after his return ſhut himſelf up in a cave in a wilderneſs. In 520, St. Dubritius called him to a ſynod at Caërleon, and in it ordained him biſhop without being fixed in any particular ſee. St. Sampſon continued his former auſtere manner of life, abſtaining wholly from fleſh, ſometimes eating only once in two or three days, and often paſſing the whole night in prayer ſtanding, though ſometimes when he watched the night he took a little reſt leaning his head againſt a wall. To gain ſouls to God by the exerciſe of the miniſtry with which he ſaw himſelf entruſted, he paſſed over into Britany in France, with his father and his couſin St. Magloire, and was followed by St. Maclou or Malo, another couſin. St. Sampſon there converted many idolaters, raiſed a dead man to life, and wrought many other miracles. He founded a great abbey, which he called Dole, (*a*) and fixed there the epiſcopal ſee which was before ſubject to Quidalet, now St. Malo's. This ſee of Dole long enjoyed a metropolitical juriſdiction over all the other biſhops of Britany. (*b*) He ſubſcribed to the ſecond council of Paris, held in 557, in the manner following: "I Sampſon, a ſinner, biſhop, have conſented and ſubſcribed." He uſed to have a croſs carried before him, as is the cuſtom of archbiſhops at preſent. He died about the year 564. A conſiderable part of his relicks was tranſlated to Paris, with thoſe

(*a*) Dole in the old Britiſh language ſignifies a low fruitful plain.

(*b*) Tours, which was the metropolis of the province of Armorica under the Romans, enjoyed from the time of St. Martin the metropolitical juriſdiction over Mans, Angers and the nine biſhoprics of Britany. Sampſon the elder, biſhop of York, being expelled by the Saxons, came into Armorica, and founded the ſee of Dole, in which he exerciſed a metropolitical juriſdiction, which king Howel or Rioval, obliged him to aſſert, becauſe theſe Britons were an independent people, ſeparate from the Gauls. Sampſon's two ſucceſſors, St. Turiave and St. Sampſon, enjoyed the ſame. The conteſt between Tours and Dole was not finiſhed till Innocent III. in 1199, declared Dole and all the other biſhoprics of Britany ſubject to the archbiſhop of Tours. See D. Morice, *Hiſt. de Bretagne*, p. 17, &c.

of St. Magloire and St. Maclou, in the 10th century, for fear of the inroads of the Normans. See his life in Mabillon, Act. Bened. T. 1. p. 176. and Solier the Bollandiſt, T. 6. Jul. p. 568.

JULY XXIX.

St. MARTHA, V.

SHE was ſiſter to Mary and Lazarus, and lived with them at Bethania, a ſmall town two miles diſtant from Jeruſalem, a little beyond mount Olivet. Our Bleſſed Redeemer had made his reſidence uſually in Galilee, till in the third year of his public miniſtry he preached chiefly in Judæa, during which interval he frequented the houſe of theſe three holy diſciples. Martha ſeems to have been the eldeſt, and to have had the chief care and direction of the houſhold. It appears from the hiſtory of the reſurrection of Lazarus that their family was of principal note in the country. In the firſt viſit, as it ſeems, with which Jeſus honoured them (1), St. Luke tells us (2) that St. Martha ſhewed great ſolicitude to entertain and ſerve him. She forgot the privilege of her rank and riches, and would not leave ſo great an honour to ſervants only, but was herſelf very buſy in preparing every thing for ſo great a gueſt and his holy company. Mary ſat all the while at our Saviour's feet, feeding her ſoul with his heavenly doctrine. In this ſhe found ſuch inexpreſſible ſweetneſs, and ſo great ſpiritual advantage, that ſhe forgot and contemned the whole world, and would ſuffer nothing to draw her from her entertainment with her God, or make her loſe any one of thoſe precious moments. At his ſacred diſcourſes her heart was inflamed, her pure ſoul ſeemed to melt in holy love, and in a total forgetfulneſs of all other things ſhe ſaid to herſelf, with the ſpouſe in the Canticles, *My beloved to me, and I to him; who feedeth among the lilies:* (3) that is, with chaſte ſouls, or among the flowers of virtues. St. Auſtin obſerves that this houſe repreſents to us the whole ſa-

(1) Luke x. 38. (2) Ib. (3) Cant. ii.

mily of God on earth. In it no one is idle, but his ſervants have their different employments, ſome in the contemplative life, as recluſes; others in the active, as firſt, thoſe who labour for the ſalvation of ſouls in the exterior functions of the paſtoral charge: ſecondly, thoſe who upon pure motives of charity ſerve the poor or the ſick; and laſtly, all who look upon their lawful profeſſion in the world as the place for which God has deſtined them, and the employment which he has given them; and who faithfully purſue its occupations with a view purely to accompliſh the divine will, and acquit themſelves of every duty in the order in which God has placed them in this world. He is the greater ſaint, whatever his ſtate of life may be, whoſe love of God and his neighbour is more pure, more ardent, and more perfect; for charity is the ſoul and form of chriſtian perfection.

But it has been diſputed whether the contemplative or the active life be in itſelf the more perfect. St. Thomas anſwers this queſtion (4), proving from the example of Chriſt and his apoſtles, that the mixed life, which is made up of both, is the moſt excellent. This is the apoſtolic life with the care of ſouls, if in it the external functions of inſtructing, aſſiſting and comforting others, which is the moſt noble object of charity, be ſupported by a conſtant perfect ſpirit of prayer and contemplation. In order to this, a long and fervent religious retirement ought to be the preparation which alone can form the perfect ſpirit of this ſtate: and the ſame muſt be conſtantly nouriſhed and improved by a vehement love and frequent practice of holy retirement, and a continued recollection, as Chriſt during his miniſtry often retired to the mountains to pray. For that paſtor who ſuffers the ſpirit of prayer to languiſh in his ſoul carries about a dead ſoul in a living body, to uſe the expreſſion of St. Bonaventure (5). The like interior ſpirit muſt animate, and ſome degree of aſſiduity in the like exerciſes, as circumſtances will allow, muſt ſupport thoſe who are engaged in worldly employs,

(4) 3. p. 9. 40. a. 1. ad 2 & 3. Item 2. 2dæ. q. 182. art. 1 & 2. in corp. (5) L. de Perfect. Religioſ.

and those who devote themselves to serve Christ's most tender and afflicted members, the poor and the sick, as Martha served Christ himself.

With so great love and fervour did Martha wait on our Redeemer, that, as we cannot doubt, she thought that if the whole world were occupied in attending so great a guest, all would be too little. She wished that all men would employ their hands, feet and hearts, all their faculties and senses, with their whole strength, in serving with her their gracious Creator, made for us our brother. Therefore sweetly complaining to him, she desired him to bid her sister Mary to rise up and help her. Our meek and loving Lord was well pleased with the solicitude and earnestness, full of affection and devotion, wherewith Martha waited on him; yet he commended more the quiet repose with which Mary attended only to that which is of the greatest importance, the spiritual improvement of her soul. *Martha, Martha*, said he, *thou art careful and troubled about many things: but one thing is necessary.* If precipitation or too great eagerness had any share in her service, this would have been an imperfection; which, nevertheless, does not appear. Christ only puts Martha in mind that though corporal duties ought not to be neglected, and if sanctified by a perfect intention of charity are most excellent virtues, yet spiritual functions, when they come in competition, are to be preferred. The former, indeed, become spiritual, when animated by a perfect spirit and recollection: but this is often much impaired by the distraction of the mind, and in the course of action. In our external employments, which we direct with a pure intention to fulfil the divine will, we imitate the angels when they are employed by God in being our guardians, or in other external functions with which God hath charged them; but as these blessed spirits in such employs never lose sight of God, so ought we in all our actions to continue, at least virtually, to adore and praise his holy name. But herein the eye of the soul is often carried off, or its attention much weakened. Whereas in heavenly contemplation the heart is wholly taken up in God, and more perfectly

united to him by adoration and love. This is the novitiate of heaven, where it is the uninterrupted occupation of the bleſſed. In this ſenſe Chriſt ſo highly commends the choice of Mary, affirming that her happy employment would never be taken from her. He added, "*One thing is neceſſary*:" which words ſome explain as if he had ſaid: "A little is enough, one diſh ſuffices." But the word *neceſſary* determines the ſenſe rather to be, as St. Auſtin, St. Bernard, Maldonatus, Grotius and others expound it, eternal ſalvation is our only affair.

Another inſtance which ſhews how dear this devout family was to our divine Saviour, is the raiſing of Lazarus to life. When he fell ſick, the pious ſiſters ſent to inform Chriſt, who was then abſent in Galilee. They ſaid no more in their meſſage than this: *He whom thou loveſt is ſick*. They knew very well that this was enough; and that his tender bowels would be moved to compaſſion by the bare repreſentation of their calamity. It was not to remove our corporal miſeries that Chriſt came from heaven, and died and ſuffered ſo much: this was not the object which drew down this Almighty Phyſician among us. If in his mortal life on earth he healed the ſick and raiſed the dead, by theſe miracles he would manifeſt, as by ſenſible tokens, the ſpiritual cures which he deſired to work in our ſouls. We groan under the weight of innumerable, and the moſt dreadful ſpiritual miſeries. Our tender Redeemer knows their horrible depth and endleſs extent. But he would have us to conceive a juſt ſenſe of them, to acknowledge them, and earneſtly to implore his aid. For this he ſheds the rays of his light upon our blind ſouls, and rouzes us by his repeated graces. The firſt ſtep towards a deliverance is, that we confeſs, with a feeling ſenſe, our extreme baſeneſs and ingratitude, and our weakneſs and total incapacity of doing any thing of ourſelves towards our recovery. But we have a phyſician infinitely tender and powerful. To him then we muſt continually lay open our diſtreſs, and with deep compunction diſplay our miſeries before his holy eyes, earneſtly ſtriving

by this dumb eloquence to move him to pity; expoſing to him that we whom he loveth ſtill as the work of his hands, as the price of his blood, lie ingulfed in unſpeakable miſeries. Thus we muſt intreat him, with tears and loud cries of our hearts, to look down on his image in our ſouls, now disfigured and ſullied with ſin; on his kingdom left deſolate by the tyranny of the devil and our paſſions; on the vineyard which himſelf had planted, adorned and fenced, but which is laid waſte by mercileſs robbers and enemies: and that he would ſtretch out his almighty hand to repair theſe breaches, and ſave us. So long as life laſts we can never be ſure that we ſhall find mercy, or reſt ſecure of the iſſue of our great trial upon which our eternity depends; ſo long therefore we ought never to ceaſe, with moſt earneſt cries to implore the clemency of our Judge, laying open our ſpiritual miſeries to him in theſe words of the two ſiſters, "Behold he, whom thou loveſt, is ſinking under the weight of his evils," and beg him to remember his ancient love and mercies towards us. We ought alſo in corporal diſtempers to addreſs ourſelves to God with the like words, begging with Martha our own or our brother's corporal health, if this may be expedient to our ſouls, and conducive to the divine honour.

In all theſe petitions we ought to implore the joint ſupplications of the ſaints, as at the intreaties of the ſiſters Chriſt raiſed Lazarus. Having received their meſſage he wanted no other prompter than that of his own compaſſion and affection: an emblem of the paternal mercy with which he draws to himſelf, and receives, penitent ſinners. Had the prodigal ſon offered any plea of merits or deſerts, he had never deſerved to find favour. But he knew the goodneſs and tenderneſs of his father, who had with reſtleſs nights waited with impatience to ſee him return. The tender parent wanted no motives drawn from other objects or things without himſelf. The paternal affection within his own breaſt pleaded in favour of his diſobedient child. By this his very bowels yearned to embrace him again, and raiſe him from ſpiritual death

to life. This ſame tenderneſs and compaſſion in Chriſt was the grounds of the ſiſters confidence. Jeſus, however, deferred ſetting out two or three days that his glory might be the more manifeſted by the greater evidence of the miracle, and by the trial of the virtue and confidence of the two holy ſiſters. When he arrived at Bethania, Martha went firſt out to meet and welcome him; and then called her ſiſter Mary. The preſence of Jeſus brings every bleſſing and comfort; and by it the ſiſters had the joy to ſee their brother again reſtored to life when he had been four days in the grave.

Chriſt was again at Bethania, at the houſe of Simon the Leper, ſix days before his paſſion. Lazarus was one of the gueſts. Martha waited at table; and Mary poured a box of coſtly ointments on our Lord's feet, which ſhe wiped with the hair of her head. (7) Judas Iſcariot complained of this waſte, ſaying that the ointment might have been ſold, and the price given to the poor. Not that he had any regard for the poor, but bearing the common purſe he converted things ſometimes to his own uſe, being a thief. How imperceptible a vice is covetouſneſs, and how ſubtle in excuſes to deceive itſelf! Charity interprets the actions of others in the beſt part; but paſſion hurries men into raſh judgments. Judas condemned the moſt heroic virtue and devotion of a ſaint. But Jeſus undertook her defence. He was pleaſed, not with the ointment, but with the love and devotion of his fervent ſervant, which he ſuffered her to ſatisfy by that action, which he received as performed for the embalming of his body, his death being then at hand. He, moreover, declared that this good work which Judas condemned, ſhould be commended to the edification of his ſervants over the whole world wherever his goſpel ſhould be preached.

St. Martha ſeems to have been one of thoſe holy women who attended Chriſt during his paſſion, and ſtood under his croſs. After his aſcenſion ſhe came to Marſeilles, and ended her life in Provence, where

(7) Mat. xxvi. John xii.

her body was found at Taraſcon, ſoon after the diſcovery of that of St. Mary Magdalen. It lies in a magnificent ſubterraneous chapel of the ſtately collegiate church at Taraſcon, which is dedicated to God in her honour. King Lewis XI. gave a rich buſt of gold, in which the head of the ſaint is kept.

We have all, like St. Martha, one only neceſſary affair; that for which alone God created and redeemed us; for which he has wrought ſo many wonderful myſteries in our favour, and upon which the dreadful alternative of ſovereign and everlaſting happineſs or miſery depends. This is, that we refer even all our worldly employments and all that we do, to glorify God, to fulfil his will, and to ſave our ſouls. In this all our thoughts, deſires and enterpriſes ought to centre: this is the circle in which we muſt ſhut ourſelves up, and never think of moving out of. Every one ought ſincerely to ſay with an ancient writer: "I have but one only affair; and I care for nothing elſe only leſt any other thing ſhould take off any part of my attention from this my only buſineſs." (*a*) What account will they be able to give to themſelves or to their Judge at the laſt day, who make vanity, paſtimes and idle employments the ſole buſineſs of their life? or they who toil and ſlave much in buſtling through the world, ſeeming to neglect nothing but their only affair?

On the same Day.

SS. Simplicius and Faustinus, Brothers, and Beatrice their ſiſter, MM. The two brothers were cruelly tormented, and at length beheaded at Rome in the perſecution of Diocleſian, in the year 303. Their ſiſter Beatrice took up their bodies out of the Tiber, and gave them burial. She lay herſelf concealed ſeven months in the houſe of a virtuous widow called Lucina, with whom ſhe ſpent her time, night and day in fervent prayer, and in the exerciſe of other good works. She was diſcovered and impeached by a pagan kinſman, who deſigned to poſſeſs himſelf of

(*a*) *Unicum mihi negotium eſt: aliud non curo quam ne curem.* Tert. l. de Pallio, c. 5.

her eſtate which was contiguous to his own: ſhe reſolutely proteſted to the judge that ſhe would never adore gods of wood and ſtone, and was ſtrangled by his order in priſon the night following. Lucina buried her body near her brothers on the ſide of the highway to Porto, in the cemetery called *Ad Urſum Pileatum*. Pope Leo tranſlated their relicks into a church which he built to their honour in the city: they now lie in that of St. Mary Major.

With them is commemorated St. FELIX pope and martyr, whoſe name is found in the martyrologies, on this day.

St. WILLIAM, Biſhop of S. Brieuc in Britany, C. St. William Pinchon, of an illuſtrious family in Britany, was by the innocence of his manners, his admirable meekneſs, humility, chaſtity, mortification, charity, and devotion an accompliſhed model of all virtues. He received the tonſure, and ſome years after the holy Orders of deacon and prieſt at the hands of Joſſelin, biſhop of S. Brieuc, ſerved that church under his two ſucceſſors, Peter and Sylveſter, and ſucceeded the latter in the epiſcopal dignity, about the year 1220. The poor were his treaſurers, and not content to exhauſt on them whatever he poſſeſſed he often borrowed great ſtores of corn and other neceſſary proviſions for their relief. The bare boards were uſually his bed; for his domeſtics diſcovered that he never made uſe of the ſoft bed which they prepared for him. The aſſiduous application to all the functions of his charge, was no hindrance to his nouriſhing within himſelf the ſpirit of recollection and holy prayer. He died about the year 1234, on the twenty-ninth of July, on which his name occurs in the Roman martyrology. His body was depoſited in his cathedral, and taken up incorrupt in 1248. He was canonized by Innocent IV. in 1253, according to Baronius. See Lobineau Vies des SS. de Bretagne, p. 235.

St. OLAUS or OLAVE, King of Norway, M. He was ſon of Harald Grenſcius, prince of Weſtfold in Nor-

way, by his wife Aſta, daughter of Gulbrand Kuta, governor of Gulbrand's Dale or valley. He delivered his country from the tyranny under which the Swedes and Danes had for ſome time held it, whilſt Norway was divided between Sweno, king of Denmark, Olave Scot-Konung ſon of Eric king of Sweden, and Eric ſon of Hacon earl of Norway. In 1013, he ſailed to England, and ſucceſsfully aſſiſted king Ethelred againſt the Danes after the death of Sueno or Swayn their king. He afterwards waged war againſt Olaus Scot-Konung, king of Sweden, till making an advantageous peace he took to wife the daughter of that king. (1) Theſe two princes about that time introduced the Romeſcot, a ſmall annual tribute yearly to be paid to the apoſtolic ſee. (*a*) St. Olave brought over from England ſeveral pious and learned prieſts and monks, one of whom named Grimkele was choſen biſhop of Drontheim his capital. The holy king did nothing without the advice of this prelate, and by his counſels publiſhed many wholeſome laws, and aboliſhed ſuch ancient laws and cuſtoms as were contrary to the Goſpel; which he did not only in Norway, but alſo in the iſles of Orkney and of Iceland; though the entire conqueſt of Orkney was reſerved to his ſon Magnus, who alſo ſubdued the iſle of Man, as Camden relates from the ancient chronicle of Man.

Our religious king having ſettled his dominions in peace, ſet himſelf to extirpate out of them the abominable ſuperſtitions of idolatry. He travelled in perſon from town to town, exhorting his ſubjects to open the eyes of their ſouls to the bright light of faith. A company of zealous preachers attended him, and he demoliſhed in many places the idolatrous temples. The Heathens rebelled, and with the aſſiſtance of Canutus the Great defeated and expelled him. St. Olave fled into Ruſſia, whence he ſoon after returned, and raiſed

(1) See the chronicle of Norway by Snorro Sturleſon, firſt magiſtrate in the republic of Iceland in 1240.

(*a*) *Scot* and *Lot* are originally Swediſh or Teutonic words, ſignifying Tax. Romeſcot is a tax for Rome, and Scot-Konung the king's tax. See baron Holberg, & Meſſ. Scondia illuſtrata, T. 1.

an army in order to recover his kingdom, but was ſlain by his rebellious and infidel ſubjects in a battle fought at Stichſtadt north of Drontheim, on the 29th of July, 1030, having reigned ſixteen years. Theſe rebels ſeem to have been in the intereſt of Canut the Great, who arrived from England in Norway, took poſſeſſion of that kingdom, and left his nephew Hackin vice-roy, but he being ſoon after drowned at ſea, Canut made his ſon Sweno vice-roy of Norway. St. Olave's body was honourably buried at Drontheim, and the year following biſhop Grimkele commanded him to be honoured in that church among the ſaints with the title of martyr. His ſon Magnus was called home from Ruſſia in 1035, and reſtored to the throne. Sweno who ſaw himſelf entirely abandoned fled into Sweden. Magnus exceedingly promoted the devotion of the people to the memory of his father, the martyr, who was choſen titular ſaint of the cathedral of Drontheim. This church was rebuilt with ſuch ſplendor and magnificence, as to have been the glory and pride of all the North. Munſter has given us a minute deſcription of it, after Lutheraniſm was introduced: but it was ſoon after burnt by lightning. The body of St. Olave was found incorrupt in 1098; and again when the Lutherans in 1541 plundered the ſhrine, which was adorned with gold and jewels of an immenſe value, a treaſure no where equalled in the North. The ſhip which carried the greateſt part of this ſacrilegious booty periſhed at ſea in the road to Denmark; the reſt was robbed at land, ſo that nothing of it came into the king of Denmark's hands. The Lutherans treated the ſaint's body with reſpect, and left it in the ſame place where the ſhrine had ſtood, in the inner wooden caſe, till in 1568 they decently buried it in the ſame cathedral. A ſhirt or inner garment of St. Olave's is ſhewn at St. Victor's in Paris. His ſhrine became famous by many miracles, and he was honoured with extraordinary devotion throughout all the Northern kingdoms, and was titular ſaint of ſeveral churches in England and Scotland. He was called by our anceſtors St. Olave, and more frequently St. Tooley: but in the Norway chronicles

Olaf Haraldſon, and Olaf Helge, or the *Holy*. See Saxo-Grammaticus, Hiſt. Dan. l. 10. fol. 94, 95, 96. Adam Brem. Hiſt. Eccl. l. 2. c. 43. And the Iceland hiſtorians whom Mallet regards as far more accurate, eſpecially Torfæus, in the laſt century, in his *Series regum Daniæ*; Snorro Sturleſon, &c. See alſo Boſch the Bollandiſt, T. 7. Jul. p. 87. Mallet, *Hiſt. de Dannemarc, &c.*

Another OLAUS king of Sweden, was converted to the faith by St. Anſcharius, and for his zeal in propagating the ſame, and becauſe in the time of a great famine he could not be compelled to offer ſacrifice to the idols of Upſal, was ſacrificed to them by the rebellious inhabitants of Birca, at that time the uſual reſidence of the kings of Sweden. From the ruins of Birca, Stockholm took its riſe, though built at a conſiderable diſtance from it. See Puffendorf's Hiſt. of Sweden, T. 1. p. 70.

JULY XXX.

St. ABDON and SENNEN, MM.

THEY were Perſians, but coming to Rome courageouſly confeſſed the faith of Chriſt in the perſecution of Decius in 250. They were cruelly tormented, but the more their bodies were mangled and covered with ghaſtly wounds, the more were their ſouls adorned and beautified with divine grace, and rendered glorious in the ſight of heaven. The Chriſtians at Rome did not treat them as ſtrangers, but as brethren united to them in the hope of the ſame bleſſed country: and after their death carefully depoſited their bodies in the houſe of a ſubdeacon called Quirinus. In the reign of Conſtantine the Great, their relicks were removed into the ancient burying place of Pontian, ſo called from ſome rich man who built it: called alſo, from ſome ſign, *Ad Urſum Pileatum*. It afterwards received its name from SS. Abdon and Sennen. It was ſituate near the Tiber, on the road to Porto near the

gates of Rome. The images of theſe martyrs with Perſian bonnets and crowns on their heads, and their names are to be ſeen there at this day in ancient ſculpture. (1) SS. Abdon and Sennen are mentioned in the ancient Liberian calendar, and in other martyrologies: though their modern acts deſerve no notice, as cardinal Noris has demonſtrated. (2)

The martyrs preferred torments and death to ſin, becauſe the love of God above all things reigned in their breaſt. "We ſay we are Chriſtians, ſays Tertullian; (3) we proclaim it to the whole world, even under the hands of the executioner, and in the midſt of all the torments you inflict upon us, to compel us to unſay it. Torn and mangled, and weltring in our blood we cry out as loud as we are able to cry: That we are worſhippers of God through Chriſt." Upon which Mr. Reeves obſerves, that no other religion ever produced any conſiderable number of Martyrs except the true one. Do we ever read of any generation of men ſo greedy of martyrdom, who thought it long till they were upon the rack, and were ſo patient, ſo chearful and ſteadfaſt under the moſt intolerable torments? Socrates was the only philoſopher that can be ſaid to have died for his doctrine. And what a reſtleſs poſture of mind does he betray, who was eſteemed the beſt and the wiſeſt of the Heathens? With what miſgivings, and fits of hope and fear, does he deliver himſelf in that moſt famous diſcourſe ſuppoſed to have been made by him a little before his death, about a future ſtate? (4) And neither Phædo, Cebes, Crito, Simmias, nor any other of his greateſt friends who were preſent at his death, durſt maintain either his innocence, or that doctrine for which he died, in the Areopagus. With what reſerve did Plato himſelf dogmatize concerning the gods whom he worſhipped in public, but denied in private? How did he dodge about, diſguiſe himſelf, and ſay and unſay the ſame excellent truths? Only the Chriſtians ſuffered at this rate, and they held on ſuffering for ſeveral hundred

(1) Aringhi Roma Subteranea. l. 1. c. 25. (2) Noris Diſſ. 3. de Epochis Syro-Macedonum. (3) Apol. c. 21. (4) Plato in Phædo.

years together, till they had ſubdued the world by dying for their religion. What could engage ſuch a number of men in ſuch a religion, and ſupport them in it in defiance of death in the moſt ſhocking forms, but evident truth, and a ſuperior grace and ſtrength from above?

On the same Day.

St. Julitta, M. The emperor Dioclesian, by the firſt edicts which he iſſued out againſt the Chriſtians in 303, declared them infamous, and debarred from all protection of the laws, and from all the privileges of citizens. By thus putting arms into the hands of every one againſt them, the tyrant hoped to ſee their very name extinguiſhed. But he was not ſenſible that this divine religion then triumphs when its profeſſors ſeem to be overcome by death, and that by it human weakneſs is made victorious over the power of the world and hell. Of this St. Julitta is an inſtance. She was a rich lady of Cæſarea in Cappadocia, and was poſſeſſed of many farms, cattle, goods and ſlaves. A powerful man of the town, by open violence, got poſſeſſion of a conſiderable part of her eſtate; and when he could not otherwiſe maintain his ſuit before the pretor, charged her with being a Chriſtian. The judge cauſed fire and incenſe to be immediately brought into the court, and commanded her to offer ſacrifice to the idols. But ſhe courageouſly made him this anſwer: "May my eſtates periſh or be diſpoſed of to ſtrangers; may I alſo loſe my life, and may this my body be cut in pieces rather than that by the leaſt impious word I ſhould offend God that made me. If you take from me a little portion of this earth, I ſhall gain heaven for it." The judge was extremely exaſperated at the undaunted reſolution with which ſhe ſpoke, and without more ado confirmed to the uſurper the eſtates to which he unjuſtly laid claim, and condemned the ſervant of Chriſt to the flames. Upon hearing this ſentence, a kind of heavenly joy and moſt amiable chearfulneſs flushed her countenance, which ſhe could not refrain from expreſſing by continual thankſgiving to God to her laſt

breath. She exhorted the Chriſtians in the moſt moving manner to conſtancy and fervour. The Pagans were amazed to ſee a lady of her rank, age and fortune, poſſeſſed of all the advantages neceſſary to pleaſe the world, and yet in a condition to enjoy all that is in it moſt flattering, to contemn all this, and life itſelf with ſuch an heroic conſtancy.

When all things were ready for the execution, Julitta laid herſelf chearfully upon the pile, and there expired, being, as it ſeems, ſtifled by the ſmoke; for the flame riſing in an arched vault round her body, did not touch it, and the Chriſtians took it up entire. It was afterwards interred in the porch of the principal church in the city; and St. Baſil, ſpeaking of this treaſure about the year 375, wrote as follows: "It enriches with bleſſings both the place and thoſe who come to it." He aſſures us that "the earth which received the body of this bleſſed woman ſent forth a ſpring of moſt pleaſant water, whereas all the neighbouring waters are brackiſh and ſalt. This water preſerves health, and relieves the ſick." Both the Greeks and Latins honour St. Julitta on this day. See St. Baſil's homily on St. Julitta, T. 2. p. 33. hom. 5; alſo in Ruinart's collection, p. 515.

JULY XXXI.

St. IGNATIUS of Loyola, C. Founder of the Society of Jesus.

His life was written by F. Lewis Gonzales or Gonzalvo, who was a long time the saint's confessor, and died at Lisbon in 1575; and again by Ribadeneira, who had intimately conversed with the saint, and died at Madrid in 1611. It is elegantly compiled in Latin by Maffei, who died at Tivoli in 1603, in Italian by Bartoli at Rome about 1650, and in French by Bouhours, one of the ablest and most judicious of the modern French critics in polite literature, who died at Paris in 1704. Pinius, the Bollandist, gives the original lives Julii T. 7. p. 409, and adds the history of many miracles wrought by the intercession of this saint. Also, Baillet.

A. D. 1556.

THE conversion of many barbarous nations, several heretofore unknown to us both in the most remote Eastern and Western hemisphere; the education of youth in learning and piety, the instruction of the ignorant, the improvement of all the sciences, and the reformation of the manners of a great part of christendom, is the wonderful fruit of the zeal with which this glorious saint devoted himself to labour in exalting the glory of God, and in spreading over the whole world that fire which Christ himself came to kindle on earth. St. Ignatius was born in 1491, in the castle of Loyola, in Guipuscoa, a part of Biscay that reaches to the Pyrenean mountains. His father, Don Bertram, was lord of Ognez and Loyola, head of one of the most ancient and noble families of that country. His mother Mary Saez de Balde, was not less illustrious by her extraction. They had three daughters and eight sons. The youngest of all these was Inigo or Ignatius: he was well shaped, and in his childhood gave proofs of a pregnant wit, and discretion above his years: was affable and obliging, but of a warm or choleric disposition, and had an ardent passion for glory. He was bred in the court of Ferdinand V. in quality of page to the king, under the care and protection of Antony Manriquez, duke of Najara, grandee of Spain,

who was his kinſman and patron; and who perceiving his inclinations led him to the army, took care to have him taught all the exerciſes proper to make him an accompliſhed officer. The love of glory, and the example of his elder brothers who had ſignalized themſelves in the wars of Naples, made him impatient till he entered the ſervice. He behaved with great valour and conduct in the army, eſpecially at the taking of Najara, a ſmall town on the frontiers of Biſcay: yet he generouſly declined taking any part of the booty in which he might have challenged the greateſt ſhare. He hated gaming as an offspring of avarice, and a ſource of quarrels and other evils; was dextrous in the management of affairs, and had an excellent talent in making up differences among the ſoldiers. He was generous even towards enemies, but addicted to gallantry, and full of the maxims of worldly honour, vanity and pleaſures. Though he had no tincture of learning, he made tolerable good verſes in Spaniſh, having a natural genius for poetry. A poem which he compoſed in praiſe of St. Peter was much commended.

Charles V. who had ſucceeded king Ferdinand, was choſen emperor, and obliged to go into Germany. Francis I. king of France, a martial prince, having been his competitor for the empire, reſented his diſappointment, and became an implacable enemy to the emperor and the houſe of Auſtria. He declared war againſt Charles, with a view to recover Navarre, of which Ferdinand had lately diſpoſſeſſed John of Albret, and which Charles ſtill held, contrary to the treaty of Noyon, by which he was obliged to reſtore it in ſix months. Francis therefore, in 1521, ſent a great army into Spain, under the command of Andrew de Foix, younger brother of the famous Lautrec, who paſſing the Pyreneans laid ſiege to Pampeluna, the capital of Navarre. Ignatius had been left there by the viceroy, not to command, but to encourage the garriſon. He did all that lay in his power to perſuade them to defend the city: but in vain. However, when he ſaw them open the gates to the enemy, to ſave his own honour, he retired into the citadel with one only ſol-

dier who had the heart to follow him. The garriſon of this fortreſs deliberated likewiſe whether they ſhould ſurrender, but Ignatius encouraged them to ſtand their ground. The French attacked the place with great fury, and with their artillery made a wide breach in the wall, and attempted to take it by aſſault. Ignatius appeared upon the breach, at the head of the braveſt part of the garriſon, and with his ſword in his hand endeavoured to drive back the enemy. But in the heat of the combat a ſhot from a cannon broke from the wall a bit of ſtone, which ſtruck and bruiſed his left leg; and the ball itſelf in the rebound broke and ſhivered his right leg. The garriſon ſeeing him fall, ſurrendered at diſcretion.

The French uſed their victory with moderation, and treated the priſoners well, eſpecially Ignatius, in conſideration of his quality and valour. They carried him to the general's quarters, and ſoon after ſent him, in a litter carried by two men, to the caſtle of Loyola which was not far from Pampeluna. Being arrived there he felt great pain; for the bones had been ill ſet, as is often the caſe in the hurry after a battle. The ſurgeons therefore judged it neceſſary to break his leg again; which he ſuffered without any concern. But a violent fever followed the ſecond ſetting, which was attended with dangerous ſymptoms, and reduced him to an extreme degree of weakneſs, ſo that the phyſicians declared he could not live many days. He received the ſacraments on the eve of the feaſt of SS. Peter and Paul, and it was believed he could not hold out till the next morning. Nevertheleſs God, who had great deſigns of mercy upon him, was pleaſed to reſtore him to his health in the following manner. Ignatius always had a ſingular devotion to St. Peter, and implored his interceſſion in his preſent diſtreſs with great confidence. In the night he thought he ſaw in a dream that apoſtle touch him, and cure him. When he awaked he found himſelf out of danger; his pains left him, and his ſtrength began to return, ſo that he ever after looked upon this recovery as miraculous. Yet he ſtill retained the ſpirit of the world. After the ſe-

cond ſetting of his leg, the end of a bone ſtuck out under his knee, which was a viſible deformity. Though the ſurgeons told him the operation would be very painful, this protuberance he cauſed to be cut off, merely that his boot and ſtockings might ſit handſomely: and he would neither be bound nor held, and ſcarce ever changed countenance whilſt the bone was partly ſawed, and partly cut off, though the pain muſt have been exceſſive. Becauſe his right leg remained ſhorter than the left, he would be for many days together put upon a kind of rack, and with an iron engine he violently ſtretched and drew out that leg; but all to little purpoſe, for he remained lame his whole life after.

During the cure of his knee he was confined to his bed, though otherwiſe in perfect health, and finding the time tedious, he called for ſome book of Romances, for he had been always much delighted with fabulous hiſtories of knight errantry. None ſuch being then found in the caſtle of Loyola, a book of the lives of our Saviour and of the ſaints was brought him. He read them firſt only to paſs away the time, but afterwards began to reliſh them and to ſpend whole days in reading them. He chiefly admired in the ſaints their love of ſolitude and of the croſs. He conſidered among the anchorets many perſons of quality who buried themſelves alive in caves and dens, pale with faſting, and covered with haircloth; and he ſaid to himſelf: "Theſe men were of the ſame frame I am of; why then ſhould not I do what they have done?" In the fervour of his good reſolutions he thought of viſiting the Holy Land, and becoming a hermit. But theſe pious motions ſoon vaniſhed; and his paſſion for glory, and a ſecret inclination for a rich lady in Caſtile with a view to marriage, again filled his mind with thoughts of the world; till returning to the lives of the ſaints, he perceived in his own heart the emptineſs of all worldly glory, and that only God could content the ſoul. This viciſſitude and fluctuation of mind continued ſome time, but he obſerved this difference that the thoughts which were from God filled his ſoul with conſolation,

peace and tranquillity; whereas the others brought indeed ſome ſenſible delight, but left a certain bitterneſs and heavineſs in the heart. This mark he lays down in his book of Spiritual Exerciſes, as the ground of the rules for the diſcernment of the ſpirit of God and the world in all the motions of the ſoul: as does cardinal Bona and all other writers who treat of the diſcernment of ſpirits in the interior life. Taking at laſt a firm reſolution to imitate the ſaints in their heroic practice of virtue, he began to treat his body with all the rigour it was able to bear; he roſe at midnight, and ſpent his retired hours in weeping for his ſins.

One night being proſtrate before an image of the Bleſſed Virgin, in extraordinary ſentiments of fervour, he conſecrated himſelf to the ſervice of his Redeemer under her patronage, and vowed an inviolable fidelity. When he had ended his prayer he heard a great noiſe; the houſe ſhook, the windows of his chamber were broken, and a rent was made in the wall which remains to this day, ſays the lateſt writer of his life. God might by this ſign teſtify his acceptance of his ſacrifice; as a like ſign happened in the place where the faithful were aſſembled after Chriſt's aſcenſion (1), and in the priſon of Paul and Silas (2); or this might be an effect of the rage of the devil. Another night Ignatius ſaw the Mother of God environed with light, holding the infant Jeſus in her arms: this viſion repleniſhed his ſoul with ſpiritual delight, and made all ſenſual pleaſure and worldly objects inſipid to him ever after. The ſaint's eldeſt brother, who was then, by the death of their father, lord of Loyola, endeavoured to detain him in the world, and to perſuade him not to throw away the great advantages of the honour and reputation which his valour had gained him. But Ignatius being cured of his wounds, under pretence of paying a viſit to the duke of Najara, who had often come to ſee him during his illneſs and who lived at Navarret, turned another way; and ſending his two ſervants back from Navarret to Loyola, went to Montſerrat. This was a great abbey of near 300 Benedictin monks, of a reformed

(1) Act. ii. (2) Act xvi. 26.

auſtere inſtitute, ſituate on a mountain of difficult acceſs, about four leagues in circumference and two leagues high, in the dioceſs of Barcelona. The monaſtery was firſt founded for nuns by the ſovereign counts of Barcelona about the year 880, but was given to monks in 990. It has been much augmented by ſeveral kings of Spain, and is very famous for a miraculous image of the Bleſſed Virgin, and a great reſort of pilgrims.

There lived at that time in this monaſtery a monk of great ſanctity, named John Chanones, a Frenchman, who being formerly vicar-general to the biſhop of Mirepoix, in the 31ſt year of his age, reſigned his eccleſiaſtical preferments, and took the monaſtic habit in this place. He lived to the age of 88 years, never eating any fleſh, watching great part of the night in prayer, dividing his whole time between heavenly contemplation, and the ſervice of his neighbour; and giving to all Spain an example of the moſt perfect obedience, humility, charity, devotion, and all other virtues. To this experienced director Ignatius addreſſed himſelf, and after his preparation, was three days in making to him a general confeſſion, which he often interrupted by the abundance of his tears. He made a vow of perpetual chaſtity, and dedicated himſelf with great fervour to the divine ſervice. At his firſt coming to this place he had bought, at the village of Montſerrat, a long coat of coarſe cloth, a girdle, a pair of ſandals, a wallet and a pilgrim's ſtaff, intending after he had finiſhed his devotions there, to make a pilgrimage to Jeruſalem. Diſguiſed in this habit he remained at the abbey. He communicated to his director a plan of the auſterities he propoſed to practiſe, and was confirmed by him in his good reſolutions. He received the bleſſed euchariſt early in the morning on the feaſt of the Annunciation of our Lady in 1522, and on the ſame day left Montſerrat for fear of being diſcovered, having given his horſe to the monaſtery, and hung up his ſword on a pillar near the altar in teſtimony of his renouncing the ſecular warfare, and entering himſelf in that of Chriſt. He travelled with his ſtaff in his hand,

a ſcrip by his ſide, bare-headed, and with one foot bare, the other being covered becauſe it was yet tender and ſwelled. He went away infinitely pleaſed that he had caſt off the livery of the world, and put on that of Jeſus Chriſt. He had beſtowed his rich clothes on a beggar at his coming out of Montſerrat: but the poor man was thrown into priſon on ſuſpicion of theft. Ignatius being ſent after by the magiſtrates, and brought back, told the truth to releaſe him, but would not diſcover his own name.

Three leagues from Montſerrat is a large village called Manreſa, with a convent of Dominicans, and an hoſpital without the walls for pilgrims and ſick perſons. Ignatius went to this hoſpital, and rejoicing to ſee himſelf received in it unknown and among the poor, began to faſt on water and the bread (which he begged) the whole week, except Sundays when he eat a few boiled herbs, but ſprinkled over with aſhes. He wore an iron girdle, and a hairſhirt; diſciplined himſelf thrice a day, ſlept little and lay on the ground. He was every day preſent at the whole divine office, ſpent ſeven hours on his knees at prayer, and received the ſacraments every Sunday. To add humiliation to his bodily auſterities he affected a clowniſhneſs in his behaviour, and went begging about the ſtreets with his face covered with dirt, his hair rough, and his beard and nails grown out to a frightful length. The children threw ſtones at him, and followed him with ſcornful ſhouts in the ſtreets. Ignatius ſuffered theſe inſults without ſaying one word, rejoicing ſecretly in his heart to ſhare in the reproaches of the croſs. The more mortifying the noiſomeneſs of the hoſpital and the company of beggars were, the more violence he offered to himſelf that he might bear them chearfully. The ſtory of the fine ſuit of clothes given to the beggar at Montſerrat, and the patience and devotion of the holy man, made him ſoon to be reverenced as ſome fervent penitent in diſguiſe. To ſhun this danger, he privately hid himſelf in a dark deep cave in a ſolitary valley, called The Vale of Paradiſe, covered with briars, half a mile from the town. Here he much

increaſed his mortifications till he was accidentally found half dead, and carried back to Manreſa, and lodged in the hoſpital.

After enjoying peace of mind and heavenly conſolations from the time of his converſion, he was here viſited with the moſt terrible trial of fears and ſcruples. He found no comfort in prayer, no relief in faſting, no remedy in diſciplines, no conſolation from the ſacraments, and his ſoul was overwhelmed with bitter ſadneſs. The Dominicans, out of compaſſion, took him out of the hoſpital into their convent; but his melancholy only increaſed upon him. He apprehended ſome ſin in every ſtep he took, and ſeemed often on the very brink of deſpair: but he was in the hands of Him whoſe trials are favours. He moſt earneſtly implored the divine aſſiſtance, and took no ſuſtenance for ſeven days, till his confeſſor obliged him to eat. Soon after this his tranquillity of mind was perfectly reſtored, and his ſoul overflowed with ſpiritual joy. From this experience he acquired a particular talent for curing ſcrupulous conſciences, and a ſingular light to diſcern them. His prayer was accompanied with many heavenly raptures, and he received from God a ſupernatural knowledge and ſenſe of ſublime divine myſteries: yet he concealed all from the eyes of men, only diſcloſing himſelf to his two confeſſors, the pious monk of Montſerrat, and the Dominican of Manreza: However, the people began to reverence him as a living ſaint: which they particularly teſtified during a violent fever into which his auſterities caſt him three times.

Too nice a worldly prudence may condemn the voluntary humiliations which this ſaint ſometimes made choice of. But the wiſdom of God is above that of the world, and the Holy Ghoſt ſometimes inſpires certain heroic ſouls to ſeek perfectly to die to themſelves by certain practices which are extraordinary, and which would not be adviſeable to others; and if affected, or undertaken with obſtinacy and againſt advice, would be pernicious and criminal. Ignatius, by perfect compunction, humility, ſelf-denial, contempt

of the world, ſevere interior trials and aſſiduous meditation, was prepared, by the divine grace, to be raiſed to an extraordinary gift of ſupernatural prayer. He afterwards aſſured F. Lainez that he had learned more of divine myſteries by prayer in one hour at Manreza than all the doctors of the ſchools could ever have taught him. He was there favoured with many raptures, and divine illuſtrations concerning the Trinity, of which he afterwards ſpoke with ſo much light and unction, that the moſt learned admired him, and the ignorant were inſtructed. In like manner, in various wonderful ecſtaſies, he was enlightened concerning the beauty and order of the creation, the exceſs of divine love which ſhines forth to man in the ſacrament of the altar, and many other myſteries. So imperfect was his knowledge of his duties when he firſt renounced the world that hearing a certain Moreſco or Mahometan ſpeak injuriouſly of the holy mother of God, when he ſet out from Loyola for Montſerrat, he deliberated whether being an officer he ought not to kill him, though the divine protection preſerved him from ſo criminal an action. But at Manreza he made ſo good a progreſs in the ſchool of virtue, as to become qualified already to be a guide to others. He ſtayed there almoſt a year, during which time he governed himſelf by the advice of the holy monk of Montſerrat, whom he viſited every week, and that of his Dominican director.

Spain in that and the foregoing age abounded with many learned and experienced perſons in that way, endowed with an eminent ſpirit, and a perfect experimental knowledge of chriſtian piety; witneſs the works of St. Peter of Alcantara, John of Avila, St. Tereſa, Bartholomew de Martyribus, Lewis of Granada and others. Our ſaint had the happineſs to fall into the hands of prudent and able guides, and giving his heart to God without reſerve, became himſelf in a ſhort time an accompliſhed maſter. And whereas he at firſt only propoſed to himſelf his own perfection, he afterwards burned with an ardent deſire of contributing to the ſalvation of others. And commiſerating

the blindneſs of ſinners, and conſidering how much the glory of God ſhines in the ſanctification of ſouls purchaſed with the blood of his Son, he ſaid to himſelf: "It is not enough that I ſerve the Lord: all hearts ought to love him, and all tongues ought to praiſe him." With this view, in order to be admitted more freely to converſe with perſons in the world, he choſe a dreſs which being more decent than the penitential garments which he at firſt wore, might not be diſagreeable to others; and he moderated his exceſſive auſterities.

He began then to exhort many to the love of virtue, and he there wrote his Spiritual Exerciſes, which he afterwards reviſed, and publiſhed at Rome in 1548. (*a*) Though the ſaint was at that time unacquainted with learning any farther than barely to read and write, yet this book is ſo full of excellent maxims and inſtructions in the higheſt points of a ſpiritual life, that

(*a*) Conſtantine Cajetan, a Benedictin of the Congregation of Mount Caſſino, pretends this book to have been firſt writ by Garcias Ciſneros or Swan, a Benedictin abbot of Montſerrat. But the work of that pious and learned abbot is a very different piece, as is evident to every one that will compare the two books, and as Pinius demonſtrates. That of Ciſneros is indeed full of unction and ſpiritual knowledge; but compiled in a ſcholaſtic method, and runs into ſuperfluous ſubdiviſions. The meditations of St. Ignatius are altogether new, and written upon a different plan. He appoints, for the foundation of theſe exerciſes, a moving meditation on the end for which we are created, that we fully convince ourſelves that nothing is otherwiſe to be valued, ſought or enjoyed, than as it conduces to the honour and ſervice of God. The meditations on the fall of the angels and of man, on the future puniſhments of ſin and on the laſt things, ſhew us the general effects of ſin. To point out the particular diſorders of our paſſions, and to purge our hearts of them, he repreſents to us the two ſtandards of Chriſt and the devil, and all men ranging themſelves under the one or the other, that we may be moved ardently to make our choice with the generous ſouls that follow Chriſt. Then he propoſes what this reſolution requires, and how we are to expreſs in ourſelves the perfect image of our Saviour, by the three degrees of humility, by meditating on the myſteries of Chriſt's life, and by chooſing a ſtate of life, and regulating our employments in it. By meditating on Chriſt's ſufferings, he will have us learn the heroic virtues of meekneſs and charity, &c. he taught us by them, to fortify our ſouls againſt contradictions: and by thoſe on his glorious myſteries, and on the happineſs of divine love, he teaches us to unite our hearts cloſely to God. See Bartoli, l. 1. &c.

it is moſt clear that the Holy Ghoſt ſupplied abundantly what was yet wanting in him of human learning and ſtudy. The ſpirit which reigns in this book was that of all the ſaints. Frequent religious retirement had been practiſed by pious perſons, in imitation of Chriſt and all the ſaints, from the beginning; likewiſe the uſe and method of holy meditation were always known: but the excellent order of theſe meditations preſcribed by Ignatius was new, and though the principal rules and maxims are found in the leſſons and lives of the ancient fathers of the deſert, they are here judiciouſly choſen, methodically digeſted and clearly explained. One of theſe is, that a perſon muſt not abridge the time, or deſiſt from meditating, on account of ſpiritual dryneſs; another, that no one make any vow in ſudden ſentiments of fervour, but wait ſome time, and firſt aſk advice. St. Ignatius eſtabliſhes in this book the practice of a daily particular examination againſt a perſon's predominant paſſion, or on the beſt means and endeavours to acquire ſome particular virtue, beſides the daily general examination of conſcience. He lays down this excellent maxim: (3) "When God hath appointed out a way, we muſt faithfully follow it, and never think of another, under pretence that it is more eaſy and ſafe. It is one of the devil's artifices to ſet before a ſoul ſome ſtate, holy indeed, but impoſſible to her, or at leaſt different from hers; that by this love of novelty, ſhe may diſlike, or be ſlack in her preſent ſtate, in which God hath placed her, and which is beſt for her. In like manner he repreſents to her other actions as more holy and profitable, to make her conceive a diſguſt of her preſent employment." When ſome pretended to find fault with this book of St. Ignatius's Spiritual Exerciſes, pope Paul III. at the requeſt of St. Francis Borgia, by a brief in 1548, approved it, as full of the ſpirit of God, and very uſeful for the edification and ſpiritual profit of the faithful.

The peſtilence which raged in Italy having ceaſed, Ignatius, after a ſtay of ten months at Manreza, left

(3) Exerc. Spir. Max. 2. 3.

that place for Barcelona, neither regarding the tears of thoſe who ſought to detain him, nor admitting any to bear him company, nor conſenting to accept any money for the expences of his journey. He took ſhipping at Barcelona, and in five days landed at Gaeta, whence he travelled on foot to Rome, Padua and Venice, through villages, the towns being ſhut for fear of the plague. He ſpent the Eaſter at Rome, and ſailed from Venice on board the admiral veſſel which was carrying the governor to Cyprus. The ſailors were a profligate crew, and ſeemed entirely to neglect prayer, and all duties of religion, and their diſcourſe was often lewd and profane. Ignatius having reproved them for their licentiouſneſs, his zeal made them conſpire to leave him aſhore in a deſert iſland; but a guſt of wind from the land hindered the ſhip from touching upon it. He arrived at Cyprus; and found in the port a veſſel, full of pilgrims, juſt ready to hoiſt ſail. Going immediately on board, he made a good voyage, and landed at Jaffa, the ancient Joppe, on the laſt day of Auguſt 1523, forty days after he had left Venice. He went on foot from thence to Jeruſalem in four days. The ſight of the holy places filled his ſoul with joy and the moſt ardent ſentiments of devotion and compunction, and he deſired to ſtay there to labour in the converſion of the Mahometans. The provincial of the Franciſcans, by virtue of his authority from the holy ſee over the pilgrims, commanded him to leave Paleſtine. Ignatius obeyed, but ſlipt privately back to ſatisfy his devotion again in viſiting twice more the print of our Saviour's feet on mount Olivet.

He returned to Europe in winter in extreme cold weather, poorly clad, and came to Venice at the end of January in 1524; from whence he continued his journey by Genoa to Barcelona. Deſiring to qualify himſelf for the functions of the altar, and for aſſiſting ſpiritually his neighbour, he began at Barcelona to ſtudy grammar, and addreſſed himſelf to a famous maſter, named Jerom Ardebal, being aſſiſted in the mean time in his maintenance by the charities of a

pious lady of that city, called Iſabel Roſella. He was then thirty-three years old: and it is not hard to conceive what difficulties he muſt go through in learning the rudiments of grammar at that age. Moreover, he ſeemed, by his military employments, and after his retreat by his contemplative life, very unfit for ſuch an undertaking. At firſt his mind was ſo fixed only on God that he forgot every thing he read, and conjugating *amo*, for example, could only repeat to himſelf, "I love God; I am loved by God," and the like: but reſiſting this as a temptation, he began to make ſome progreſs, ſtill joining contemplation and extraordinary auſterities with his ſtudies. He bore the jeers and taunts of the little boys his ſchoolfellows with joy. Hearing that a poor man called Laſano had hanged himſelf on a beam in his chamber, he ran to him, cut the rope, and prayed by him till the man returned to himſelf, though he had before ſeemed perfectly dead to all the by-ſtanders. Laſano made his confeſſion, received the ſacraments, and ſoon after expired. This fact was regarded in the city as miraculous.

Some perſons perſuaded Ignatius to read Eraſmus's *Chriſtian Soldier*, an elegant book wrote by that maſter of ſtyle, at the requeſt of an officer's pious lady, for the uſe of her huſband, a man of looſe morals. The ſaint always found his heart dry after reading this or any other of that author's works: which made him afterwards caution thoſe of his Society againſt reading them, at leaſt very much. Though in that writer's paraphraſe on the Lord's prayer and other ſuch treatiſes of piety, we find very pious ſentiments collected from great authors, and elegantly and conciſely expreſſed, yet a devout reader finds the language of the heart wanting. On the other ſide it is well known how much St. Ignatius read daily, and recommended to all others the incomparable book *Of the Imitation of Chriſt*, which he made frequent uſe of to nouriſh and increaſe the fervour of his ſoul. He lodged at the houſe of one Agnes Paſcal, a devout woman. Her ſon John Paſcal, a pious youth, would ſometimes riſe

in the night to obſerve what Ignatius did in his chamber, and ſaw him ſometimes on his knees, ſometimes proſtrate on the ground, his countenance on fire, and often in tears, repeating ſuch words as theſe: "O God, my love, and the delight of my ſoul, if men knew thee they could never offend thee! My God, how good art thou to bear with ſuch a ſinner as I am!"

The ſaint after ſtudying two years at Barcelona, went to the univerſity of Alcala, which had been lately founded by cardinal Ximenes, where he attended at the ſame time to lectures in logic, phyſics, and divinity: by which multiplicity he only confounded his ideas, and learned nothing at all, though he ſtudied night and day. He lodged in a chamber of an hoſpital, lived by begging a ſmall ſubſiſtence, and wore a coarſe grey habit, in which he was imitated by four companions. He catechiſed children, held aſſemblies of devotion in the hoſpital, and by his mild reprehenſions converted many looſe livers, and among others one of the richeſt prelates in Spain. Some accuſed him of ſorcery, and of the hereſy of certain viſionaries lately condemned in Spain under the name of the Illuminati or *Men of New Light*. But upon examination he was juſtified by the Inquiſitors. After this, for teaching the catechiſm, being a man without learning or authority, he was accuſed to the biſhop's grand vicar, who confined him to cloſe priſon two and forty days, but declared him innocent of any fault by a public ſentence on the firſt day of June 1527; yet forbidding him and his companions to wear any ſingular habit, or to give any inſtructions in religious matters, being illiterate perſons. Ignatius rejoiced in his jail that he ſuffered though innocent, but ſpoke with ſuch piety that many called him another St. Paul in priſon. Being enlarged, he went about the ſtreets with a public officer to beg money to buy a ſcholar's dreſs, in which action he rejoiced at the inſults and affronts which he met with. However, he went himſelf to the archbiſhop of Toledo, Alphonſus de Fonſeca, who was much pleaſed with him, but adviſed him to leave Alcala, and go to Salamanca, promiſing him his protection. Ignatius in this latter place

began to draw many to virtue, and was followed by great numbers, which expoſed him again to ſuſpicions of introducing dangerous practices, and the grand vicar of Salamanca impriſoned him; but after two and twenty days declared him innocent, and a perſon of ſincere virtue. Ignatius looked upon priſons, ſufferings and ignominy as the height of his ambition: and God was pleaſed to purge and ſanctify his ſoul by theſe trials. Recovering his liberty again, he reſolved to leave Spain.

He from that time began to wear ſhoes, and received money ſent him by his friends, but in the middle of winter travelled on foot to Paris, where he arrived in the beginning of February 1528. He ſpent two years in perfecting himſelf in the Latin tongue: then went through a courſe of philoſophy. He lived firſt in Montaigue college: but being robbed of his money was obliged to lodge in the hoſpital of St. James, to beg his bread from day to day, and in the vacation time to go into Flanders, and once into England to procure charities from the Spaniſh merchants ſettled there, from whom and from ſome friends at Barcelona he received abundant ſupplies. He ſtudied his philoſophy three years and a half in the college of St. Barbara. He had induced many of his ſchoolfellows to ſpend the Sundays and holydays in prayer, and to apply themſelves more fervently to the practice of good works. Pegna his maſter thought he hindered their ſtudies, and finding him not corrected by his admonitions, prepoſſeſſed Govea, principal of the college of St. Barbara, againſt him, ſo that he was ordered by him to undergo the greateſt puniſhment then in uſe in that univerſity, called *The Hall*, which was a public whipping; that this infamy might deter others from following him. The regents came all into the hall with rods in their hands, ready to laſh the ſeditious ſtudent. Ignatius offered himſelf joyfully to ſuffer all things; yet apprehending leſt the ſcandal of this diſgrace ſhould make thoſe whom he had reclaimed, fall back, when they ſaw him condemned as a corrupter of youth, went to the principal in his chamber, and modeſtly laid open to him the

ſentiments of his ſoul, and the reaſons of his conduct: and offered himſelf as much as concerned his own perſon, that any ſacrifice ſhould be made of his body and fame, but begged of him to conſider the ſcandal ſome might receive, who were yet young and tender in virtue. Govea made him no anſwer, but taking him by the hand led him into the hall, where at the ringing of the bell the whole college ſtood ready aſſembled. When all ſaw the principal enter, and expected the ſign for the puniſhment, he threw himſelf at the feet of Ignatius, begging his pardon for having too lightly believed ſuch falſe reports: then riſing, he publicly declared that Ignatius was a living ſaint, and had no other aim or deſire than the ſalvation of ſouls, and was ready to ſuffer joyfully any infamous puniſhment. Such a reparation of honour gave the ſaint the higheſt reputation, and even the ancient and experienced doctors aſked his advice in ſpiritual matters. Pegna himſelf was ever after his great admirer, and friend, and appointed another ſcholar, who was more advanced in his ſtudies, and a young man of great virtue, and quick parts, to aſſiſt him in his exerciſes. This was Peter Faber, a Savoyard, a native of the dioceſe of Geneva, by whoſe help he finiſhed his philoſophy, and took the degree of maſter of arts with great applauſe, after a courſe of three years and a half, according to the cuſtom of the times. After this Ignatius began his divinity at the Dominicans.

Peter Faber had from his childhood made a vow of chaſtity, which he had always moſt faithfully kept, yet was troubled with violent temptations, from which the moſt rigorous faſts did not deliver him. He was alſo tempted to vain-glory, and laboured under great anxiety and ſcruples about theſe temptations, which he at length diſcloſed to Ignatius his holy pupil, whoſe ſkilful and heavenly advice was a healing balſam to his ſoul. The ſaint at laſt preſcribed him a courſe of his ſpiritual exerciſes, and taught him the practices of meditation, of the particular examination, and other means of perfection, conducting him through all the paths of an interior life. St. Francis Xavier, a young

maſter of philoſophy, full of the vanity of the ſchools, was his next conqueſt. St. Ignatius made him ſenſible that all mortal glory is emptineſs; only that which is eternal deſerving our regard. He converted many abandoned ſinners. When a young man, engaged in a criminal commerce with a woman of the city, was proof againſt his exhortations, Ignatius ſtood in a frozen pond by the way ſide up to the neck, and as he paſſed by in the night, cried out to him: "Whither are you going? Do not you hear the thunder of divine juſtice over your head, ready to break upon you? Go then; ſatisfy your brutiſh paſſion; here I will ſuffer for you, to appeaſe heaven." The lewd young man, at firſt affrighted, then confounded, returned back, and changed his life. By the like pious ſtratagems the ſaint recovered many other ſouls from the abyſſes into which they were fallen. He often ſerved the ſick in the hoſpitals; and one day finding a repugnance to touch the ulcers of one ſick of a contagious diſtemper, to overcome himſelf he not only dreſſed his ſores, but put his hand from them to his mouth, ſaying: "Since thou art afraid for one part, thy whole body ſhall take its ſhare." From that time he felt no natural repugnance in ſuch actions.

James Laynez, of Almazan, twenty-one years of age; Alphonſus Salmeron, only eighteen; and Nicholas Alphonſo, ſurnamed Bobadilla, from the place of his birth, near Valencia, all Spaniards of great parts, at that time ſtudents in divinity at Paris, aſſociated themſelves to the ſaint in his pious exerciſes. Simon Rodriguez, a Portugueſe, joined them. Theſe fervent ſtudents, moved by the preſſing inſtances and exhortations of Ignatius, made all together a vow to renounce the world, to go to preach the goſpel in Paleſtine, or if they could not go thither within a year after they had finiſhed their ſtudies, to offer themſelves to his Holineſs to be employed in the ſervice of God in what manner he ſhould judge beſt. They fixed for the end of all their ſtudies the twenty-fifth day of January, in 1537, and pronounced this vow aloud, in the holy ſubterraneous chapel at Montmartre,

after they had all received the holy communion from Peter Faber who had been lately ordained prieſt. This was done on the feaſt of the Aſſumption of our Lady, in 1534. Ignatius continued frequent conferences, and joint exerciſes, to animate his companions in their good purpoſes; but ſoon after was ordered by the phyſicians to try his native air, for the cure of a lingering indiſpoſition. He left Paris in the beginning of the year 1535, and was moſt honourably and joyfully received in Guipuſcoa by his eldeſt brother Garcias, and his nephews, and by all the clergy in proceſſions. He refuſed to go to the caſtle of Loyola, taking up his quarters in the hoſpital of Azpetia. The ſight of the places where he had led a worldly life excited in him the deepeſt ſentiments of compunction, and he chaſtiſed his body with a rough hair-ſhirt, iron chains, diſciplines, watching and prayer. He recovered his health in a ſhort time, and catechiſed and inſtructed the poor with incredible fruit. Ignatius, in his childhood, had with ſome companions robbed an orchard, for which another man had been condemned to pay the damages. In the firſt diſcourſe he made he accuſed himſelf publicly of this fact, and calling the poor man who was preſent, declared that he had been falſely accuſed, and for reparation gave him two farms which belonged to him, begging his pardon before all the people, adding that this was one of the reaſons of his journey thither.

In the mean time three others, all doctors in divinity, by the exhortations of Faber, joined the ſaint's companions in Paris. Claudius le Jay, a Savoyard, John Codure, a native of Dauphinè, and Paſquier Brouet, of Picardy: ſo that with Ignatius they were now ten in number. The holy founder, after a tedious and dangerous journey both by ſea and land, arrived at Venice about the end of the year 1536, and his nine companions from Paris met him there on the 8th of January 1537; they employed themſelves in the hoſpitals, but all except Ignatius went to Rome, where pope Paul III. received them graciouſly, and granted them an indult, that thoſe who were not prieſts might receive holy orders from what biſhop they pleaſ-

ed. They were accordingly ordained at Venice by the biſhop of Arbe. Ignatius was one of this number. After their ordination, they retired into a cottage near Vicenza, to prepare themſelves in ſolitude by faſting and prayer for the holy miniſtry of the altar. The reſt ſaid their firſt maſſes in September and October, but Ignatius deferred his from month to month till Chriſtmas-day, overflowing in his retirement with heavenly conſolations, and in danger of loſing his ſight through the abundance of his tears. Thus he employed a whole year in preparing himſelf to offer that adorable ſacrifice. After this they diſperſed themſelves into ſeveral places about Verona and Vicenza, preaching penance to the people, and living on a little bread which they begged. The emperor and the Venetians having declared war againſt the Turks, their pilgrimage into Paleſtine was rendered impracticable. The year therefore being elapſed, Ignatius, Faber and Laynez went to Rome, threw themſelves at his Holineſs's feet, and offered themſelves to whatever work he ſhould judge beſt to employ them in. St. Ignatius told his companions at Vicenza, that if any one aſked what their inſtitute was, they might anſwer, "the Society of Jeſus;" becauſe they were united to fight againſt hereſies and vice under the ſtandard of Chriſt. In his road from Vicenza to Rome, praying in a little chapel between Sienna and Rome he in an ecſtacy ſeemed to ſee the eternal Father who affectionately commended him to his Son. Jeſus Chriſt appeared at the ſame time alſo ſhining with an unſpeakable light, but loaded with a heavy croſs, and ſweetly ſaid to Ignatius: "I will be favourable to you at Rome (*b*)." This St. Ignatius diſcloſed to F. Laynez, in a tranſport when he came out of the chapel; and F. Laynez, when he was general, related it to all the fathers in Rome in a domeſtic conference, at which F. Ribadeneira, who records it, was preſent. The ſame was atteſted by others to whom the ſaint had diſcovered this ſignal favour. Pope Paul III. accordingly received them graciouſly; and appointed Faber, called in French Le Fevre, to teach in the Sapienza at Rome

(*b*) *Ego vobis Romæ propitius ero.* See F. Bouhours, B. 3.

ſcholaſtic divinity, and Laynez to explain the holy ſcripture; whilſt Ignatius laboured, by means of his ſpiritual exerciſes and inſtructions, to reform the manners of the people.

The holy founder, with a view to perpetuate the work of God, called to Rome all his companions, and propoſed to them his deſign and motives of forming themſelves into a religious Order. After recommending the matter to God by faſting and prayer, all agreed in the propoſal, and reſolved, firſt, beſides the vows of poverty and chaſtity already made by them, to add a third of perpetual obedience, the more perfectly to conform themſelves to the Son of God who was obedient even to death; and to eſtabliſh a general whom all, by their vow, ſhould be bound to obey, who ſhould be perpetual, and his authority abſolute, ſubject entirely to the pope, but not liable to be reſtrained by chapters. He likewiſe determined to preſcribe a fourth vow of going wherever the pope ſhould ſend them for the ſalvation of ſouls, and even without money, if it ſhould ſo pleaſe him: alſo that the profeſſed Jeſuits ſhould poſſeſs no real eſtates or revenues, either in particular, or in common; but that colleges might enjoy revenues and rents for the maintenance of ſtudents of the Order. In the mean while Govea, principal of the college of St. Barbara, at Paris, had recommended the Jeſuits to the king of Portugal as proper miſſionaries for the converſion of the Indies, and that prince aſked of Ignatius ſix labourers for that purpoſe. The founder having only ten could ſend him no more than two, Simon Rodriguez, who remained in Portugal, and Xavier, afterwards the apoſtle of the Indies. The three cardinals appointed by the pope to examine the affair of this new Order, at firſt oppoſed it, thinking religious Orders already too much multiplied, but changed their opinions on a ſudden, and pope Paul III. approved it under the title of, "The Society of Jeſus," by a bull dated the 27th of September, 1540. Ignatius was choſen the firſt general, but only acquieſced in obedience to his confeſſor. He entered upon his office on Eaſter-day, 1541, and the members all made their re-

ligious vows, according to the bull of their inſtitution.

Ignatius then ſet himſelf to write Conſtitutions or Rules for his ſociety, in which he lays down its end to be, in the firſt place, the ſanctification of their own ſouls by joining together the active and the contemplative life; for nothing ſo much qualifies a miniſter of God to ſave others as the ſanctification of his own ſoul in the firſt place: Secondly, to labour for the ſalvation and perfection of their neighbour, and this, firſt, by catechiſing the ignorant (which work is the baſis and ground of religion and virtue, and though mean and humble, is the moſt neceſſary and indiſpenſable duty of every paſtor): ſecondly, by the inſtruction of youth (*c*) in piety and learning (upon which the reformation of the world principally depends): and thirdly, by the direction of conſciences, miſſions, and the like (*d*).

(*c*) There is another religious Order, very famous in Italy, eſtabliſhed for the education of youth, called the Regular Clergy of the *Schola Pia*. The founder was F. Joſeph Cazalana, a nobleman of Arragon. He took prieſtly orders in 1582, and going to Rome devoted himſelf with great fervour to the heroic practice of all good works, eſpecially to the catechiſing and teaching of children. To propagate this deſign, he inſtituted a congregation of prieſts, approved by Paul V. in 1617, and declared a religious Order with ample privileges, by Gregory XV. in 1621. Theſe religious men bind themſelves by a fourth vow, to labour in inſtructing children, eſpecially the poor. The holy founder died in 1648, on the 25th of Auguſt.

(*d*) He appointed no other habit than that uſed by the clergy in his time, the more decently and courteouſly to converſe with all ranks of people, and becauſe he inſtituted an order only of regular clerks. He would not have his religious to keep choir, becauſe he deſtined their time to evangelical functions. He ordered all, before they are admitted, to employ a month for a general confeſſion and a ſpiritual exerciſe. After this, two years in a noviciate: then to take the ſimple vows of ſcholars, binding themſelves to poverty, chaſtity and obedience, which vows make them ſtrictly religious men; for by them a perſon in this Order irrevocably conſecrates himſelf to God on *his* ſide, though the Order does not bind itſelf abſolutely to him, and the general has power to diſmiſs him; by which diſcharge he is freed from all obligation to the Society, his firſt vows being made under this condition. Theſe ſimple vows are only made in the preſence of domeſtics. The profeſſed Jeſuits make theſe ſame vows again (commonly after all their ſtudies) but publicly and without the former condition; ſo that theſe ſecond are ſolemn vows, abſolutely binding on *both* ſides; wherefore

St. Ignatius would have the office of general to be perpetual or for life, being perſuaded this would better

wherefore a profeſſed Jeſuit can be no more diſmiſſed by his Order, ſo as to be diſcharged from his obligations by which he is tied to it. In theſe laſt is added a fourth vow of undertaking any miſſions, whether among the faithful or infidels, if enjoined them by the pope. There is a claſs of Jeſuits who take the other vows, without this laſt relating to the miſſions; and theſe are called ſpiritual coadjutors. So this Order conſiſts of four ſorts of perſons: ſcholars or Jeſuits of the firſt vows: profeſſed Jeſuits or of the laſt or four vows: ſpiritual coadjutors, and temporal coadjutors.

No particular bodily mortifications are preſcribed by the rule of the Society: but two moſt perfect practices of interior mortification are rigorouſly enjoined, on account of which Suarez, (T. 3. de Relig.) who treats at length of the obligations of their Order, calls it the moſt rigorous of religious Orders; the firſt is, the rule of Manifeſtation, by which every one is bound to diſcover his interior inclinations to his ſuperior: the ſecond is, that every Jeſuit renounces his right to his own reputation with his ſuperior, giving leave to every brother to inform immediately his ſuperior of all his faults he knows, without obſerving the law of private correction firſt, which is a precept of fraternal charity unleſs where a perſon has given up his right.

The general nominates the provincial and rectors: but he has five aſſiſtants nominated by the general congregation, who prepare all matters to his hands, each for the province of his Aſſiſtency: and theſe have authority to call a general congregation to depoſe the general if he ſhould evidently tranſgreſs the rules of the ſociety. Every provincial is obliged to write to the general once every month, and once in three years tranſmit to him an account of all the Jeſuits in his province. The perfect form of government which is eſtabliſhed, the wiſdom, the unction, the zeal, and the conſummate knowledge of men, which appear throughout all theſe conſtitutions will be a perpetual manifeſt monument of the ſaint's admirable penetration, judgment and piety. He wrote his conſtitutions in Spaniſh, but they were done into Latin by his ſecretary father John Polancus. It is peculiar to the Society, that the religious after their firſt vows retain ſome time the dominion or property of their patrimony, without the adminiſtration (for this latter condition is now eſſential to a religious vow of poverty) till they make their renunciation.

St. Ignatius forbad the fathers of his Society to undertake the direction of nunneries on the following occaſion. In 1545, Iſabel Rozelle, a noble Spaniſh widow, and two others, with the approbation of pope Paul III. put themſelves under St. Ignatius's direction, to live according to his rule: but he ſoon repented and procured from his Holineſs, in 1547, the aboveſaid prohibition, ſaying, that ſuch a taſk took up all that time which he deſired to dedicate to a more general good in ſerving many. When certain women in Flanders and Piedmont, afterwards aſſembled in houſes under vows and this rule, and called themſelves Jeſuiteſſes, their inſtitute was aboliſhed by Urban VIII. in 1631, the end and exerciſes of this Society not ſuiting that ſex.

command the reſpect of inferiors, and more eaſily enable him to undertake and carry on great enterpriſes for the glory of God, which require a conſiderable time to have them well executed. Nevertheleſs, he often ſtrenuouſly endeavoured to reſign that dignity, but was never able to compaſs it; and at length the pope forbad him any more to attempt it. He had no ſooner taken that charge upon him than he went into the kitchen, and ſerved as a ſcullion under the cook, and he continued for forty-ſix days to catechiſe poor children in the church of the Society. By preaching he gained ſuch an aſcendant over the hearts of the people as produced many wonderful converſions. Among the pious eſtabliſhments which he made at Rome, he founded a houſe for the reception of Jews who ſhould be converted, during the time of their inſtruction, and another for the reception and maintenance of lewd women who ſhould be deſirous to enter upon virtuous courſes, yet were not called to a religious ſtate among the Magdalens or penitents. When one told him that the converſion of ſuch ſinners is ſeldom ſincere, he anſwered: "To prevent only one ſin would be a great happineſs, though it coſt me ever ſo great pains." He procured two houſes to be erected at Rome for the relief of poor orphans of both ſexes, and another for the maintenance of young women whoſe poverty might expoſe their virtue to danger. The heart of this bleſſed man ſo burned with charity, that he was continually thinking and ſpeaking of what might moſt contribute to promote the divine honour and the ſanctification of ſouls; and he did wonders by the zealous fathers of his Society in all parts of the globe. He was intreated by many princes and cities of Italy, Spain, Germany, and the Low-Countries to afford them ſome of his labourers. Under the auſpicious protection of John III. king of Portugal, he ſent St. Francis Xavier into the Eaſt-Indies, where he gained a new world to the faith of Chriſt. He ſent John Nugnez and Lewis Gonzales into the kingdoms of Fez and Morocco, to inſtruct and aſſiſt the Chriſtian ſlaves; in 1547, four others to Congo in Africa: in 1555, thirteen into Abyſſinia,

among whom John Nugnez was nominated by pope Julius III. patriarch of Ethiopia, and two others, biſhops; laſtly, others into the Portugueſe ſettlements in South America.

Pope Paul III. commiſſioned the fathers James Laynez and Alphonſus Salmeron to aſſiſt, in quality of his theologians, at the council of Trent. Before their departure St. Ignatius, among other inſtructions, gave them a charge in all diſputations to be careful above all things, to preſerve modeſty and humility, and to ſhun all confidence, contentiouſneſs or empty diſplay of learning. F. Claudius Le Jay appeared in the ſame council as theologian of cardinal Otho biſhop of Auſberg. Many of the firſt diſciples of St. Ignatius diſtinguiſhed themſelves in divers kingdoms of Europe, but none with greater reputation both for learning and piety, than Peter Caniſius, who was a native of Nimeguen, in the Low-Countries, and having with wonderful ſucceſs employed his zealous labours at Ingolſtadt and in ſeveral other parts of Germany, and in Bohemia, died in the odour of ſanctity, at Fribourg, in 1597, ſeventy-ſeven years old. (3) Whilſt F. Claudius Le Jay was at Trent, Ferdinand, king of the Romans, nominated him biſhop of Trieſte. The good father ſeemed ready to die of grief at this news, and wrote to St. Ignatius, humbly requeſting him to put ſome bar to this promotion. The holy founder was himſelf alarmed, and by a preſſing letter to the king, prevailed upon him not to do what would be an irreparable prejudice to his young Society. He urged to the pope and ſacred college many reaſons why he deſired that all the fathers of his Society ſhould be excluded from all eccleſiaſtical dignities, alleging that this would be a means more eaſily to preſerve among them a ſpirit of humility and poverty, which is the very ſoul and perfection of their ſtate; and that, being miſſionaries, it was more advantageous to the church that they ſhould remain ſuch, always ready to fly from pole to pole, as the public neceſſities ſhould require. The pope being ſatisfied with his reaſons, the ſaint

(3) See his edifying life by Raderus and Sacchini.

obliged all profeſſed Jeſuits to bind themſelves by a ſimple vow never to ſeek prelatures, and to refuſe them when offered, unleſs compelled by a precept of the pope to accept them.

In 1546, the Jeſuits firſt opened their ſchools in Europe, in the college which St. Francis Borgia had erected for them at Gandia, with the privileges of an univerſity. (4) The ſeminary of Goa in Aſia, which had been erected ſome years before for the Indian miſſions, was committed to the Jeſuits, under the direction of St. Francis Xavier, the preceding year. King John alſo founded for them, in 1546, a noble college at Coïmbra, the ſecond which they had in Europe. F. Simon Rodriguez directed this eſtabliſhment, and many others in Portugal, Spain and Braſil, and died at Liſbon in the higheſt reputation for ſanctity and learning, in 1579. Among the rules which St. Ignatius gave to the maſters, he principally inculcated the leſſons of humility, modeſty and devotion: he preſcribed that all their ſcholars ſhould hear maſs every day, go to confeſſion every month, and always begin their ſtudies by prayer: that their maſters ſhould take every fit occaſion to inſpire them with the love of heavenly things: and that by daily meditation, ſelf-examinations, pious reading, retreats, and the conſtant exerciſe of the divine preſence, they ſhould nouriſh in their own ſouls a fervent ſpirit of prayer, which without the utmoſt care is extinguiſhed by a dry courſe of ſtudies and ſchool diſputations: and with it is deſtroyed the very ſoul of a religious or ſpiritual life. He recommended nothing more earneſtly both to profeſſors and ſcholars, than that they ſhould dedicate all their labours, with the greateſt fervour, to the greater glory of God, which intention will make ſtudies equal to prayer. He treated very harſhly all thoſe whom learning rendered ſelf-conceited, or leſs devout: and removed all thoſe maſters who diſcovered any fondneſs for ſingular opinions. It is incredible with what attention and induſtry he promoted emulation and every means that could be a ſpur to ſcholars. He required

(4) Bouhours, l. 4. Orlandin. Hiſt. Soc. l. 7. c. 25.

that copies of ſome of the principal literary performances ſhould be ſent from all the colleges to Rome, where he had them examined before him, that he might better judge of the progreſs both of maſters and ſcholars.

He encouraged every branch of the ſciences, and would have the fathers in his Society applied to thoſe functions, whether in teaching, preaching or the miſſions, for which God ſeemed chiefly to qualify and deſtine them by their genius, talents, and particular graces; yet ſo that no one ſhould neglect the duties either of aſſiduous prayer and an interior life, or of inſtructing and catechiſing others. He recommended to them all, eſpecially to the maſters of novices, &c. to read diligently the conferences, lives and writings of the fathers of the deſert, and other pious aſcetics, in order to learn their ſpirit. With what ſucceſs many among them did this, appears from the *Practice of Chriſtian Perfection*, compiled by F. Alphonſus Rodriguez, one of the moſt eminent perſons whom our ſaint had admitted into his Society. In this excellent work he gathered and digeſted in a clear and eaſy method the moſt admirable maxims and leſſons of the ancient monks: and having many years trained up, according to them, the novices of his Order in Spain, died holily in the year 1616, the 90th of his age. (*e*) We have other eminent inſtances of this holy ſpirit and ſcience among the primitive diſciples of St. Ignatius, in the works of F. Lewis de Ponte or Puente, who died in 1624, and whoſe canonization has been often deſired by the kings of Spain; in thoſe of F. Alvarez de Paz, who died in Peru, in 1620; and in the writings and life of F. Baltaſſar Alvarez, who died in Spain in 1580, in the odour of ſanctity.

(*e*) The value of this treaſure is enhanced by the elegant dreſs by which it is ſet off in the French tranſlation of the Abbé Regnier des Marais, three volumes in 4to. four in 8vo. and ſix in 12mo. The devout Abbé Tricalet gave a good abridgment of this excellent work, printed in 1760. The tranſlation of Rodriguez made by the gentlemen of Port-Royal is faulty in ſeveral places, particularly, Tr. 1. ch. 10.

St. Francis Borgia, in 1551, gave a conſiderable ſum towards building the Roman college for the Jeſuits. Pope Julius III. contributed largely to it: Paul IV. in 1555, founded it for perpetuity with great munificence; afterwards Gregory XIII. much augmented its buildings and revenues. St. Ignatius intending to make this the model of all his other colleges, neglected nothing to render it complete, and took care that it ſhould be ſupplied with the ableſt maſters in all the ſciences, and with all poſſible helps for the advancement of literature. He made it a ſtrict rule in the Society, that every one ſhould ſtudy to ſpeak correctly the language of the country where he lives. (5) For without being perfect in the vulgar tongue, no one can be qualified to preach or perform many other functions with profit. On this account he eſtabliſhed in the Roman college daily leſſons in the Italian tongue, and he carefully ſtudied that language, and appointed others to put him in mind of all the faults which he ſhould commit in ſpeaking. St. Ignatius alſo directed the foundation of the German college in Rome made by Julius III. but afterwards finiſhed by Gregory XIII. He often met with violent perſecutions; but overcame them by meekneſs and patience. When the French king Henry II. gave the Society letters patent to ſettle in France, the parliament of Paris made the moſt outrageous remonſtrances, and the faculty of Sorbon, though not without oppoſition, paſſed a virulent decree againſt it. The other fathers at Rome thought it neceſſary to anſwer theſe cenſures. But St. Ignatius would have nothing printed or written in their defence, ſaying that it was better to commit their cauſe to God, and that the ſlanders raiſed againſt them would fall of themſelves. And ſo it happened. Indeed the ſtorm was too violent to laſt. Upon other occaſions the ſaint modeſtly defended his inſtitute againſt ſlanderers.

The prudence and charity of the ſaint in his conduct towards his religious, won him all their hearts. His commands ſeemed rather intreaties. The addreſs with which he accommodated himſelf to every one's

(5) Orland. Hiſt. Soc. l. 16.

particular genius, and the mildneſs with which he tempered his reproofs, gave to his reprehenſions a ſweetneſs, which gained the affections whilſt it corrected a fault. Thus chiding one for his too little guard over his eyes, he ſaid to him with tenderneſs: "I have often admired the modeſty of your deportment; yet obſerve that unguarded glances often eſcape you." When another had fixed his eye ſteadfaſtly upon him a long time, the ſaint enjoined him to make the government of his eye the ſubject of his particular examination, and to ſay every day a ſhort prayer for fifteen months. He extremely recommended a ſtrict modeſty in the whole exterior as the index of the interior, and a means abſolutely neceſſary for the regulating of it, and the government of the ſenſes and paſſions. He always ſhewed the affection of the moſt tender parent towards all his brethren, eſpecially towards the ſick, for whom he was ſolicitous to procure every ſpiritual and even temporal ſuccour and comfort, which it was his great delight to give them himſelf. The moſt perfect obedience and ſelf-denial were the two firſt leſſons which he inculcated to his novices, whom he told at the door as they entered, that they muſt leave behind them all ſelf-will and private judgment. In his famous letter to the Portugueze Jeſuits, *On the Virtue of Obedience*, he ſays, this alone bringeth forth and nouriſheth all other virtues; and calls it the peculiar virtue, and diſtinguiſhing mark and characteriſtic of his Society, in which if any member ſuffer himſelf to be outdone by thoſe of other Orders in faſting or watching, that he muſt yield to none in obedience. He adds, true obedience muſt reach the underſtanding as well as the will, and never ſuffer a perſon even ſecretly to complain of, or cenſure the precept of a ſuperior, whom he muſt always conſider as veſted with the authority of Jeſus Chriſt over him. He ſays it is not a leſs fault to break the laws of obedience in watching than in ſleeping, in labouring than in doing nothing.

When F. Araos, whoſe ſpiritual labours were very ſucceſsful in the court of Spain, ſeemed to ſeek the converſation of the great ones of the world, upon pre-

tence of conciliating their favour to his miniſtry, St. Ignatius ſent him a ſharp reprimand, telling him that the neceſſary authority for the miniſters of the word of God, is to be gained only by a ſpirit of recollection, and the exerciſes of chriſtian humility; for the loſs of every thing is to be feared in an intercourſe with the great ones of the world. He uſed to ſay, that proſperity cauſed in him more fear than joy, that when perſecution ceaſed he ſhould be in apprehenſion leſt the Society ſhould ſomewhat relax in the obſervance of its regular diſcipline; that good fortune is never to be truſted, and that we have moſt to fear when things go according to our deſires. He made a moſt ſevere regulation, that in the Society no one ſhould even viſit women, even of the higheſt quality, alone; and that when they diſcourſed with them, or heard their confeſſions, this ſhould be ſo ordered, that the companion might ſee all that paſſed, without hearing what ought to be ſecret, this being a means to prevent the poſſibility of evil ſuſpicions or ſlanders. In the aſſigning the employments of thoſe under his charge, he had uſually a regard to their inclinations, though he always required that, on their parts, they ſhould be wholly indifferent, and diſpoſed cheerfully to accept and diſcharge any.

Notwithſtanding the fatigue and conſtant application which the eſtabliſhment of his Order in all parts of the world, and ſo many other great enterpriſes undertaken to promote the glory of God required, he was all on fire with an exceſs of charity, and a reſtleſs deſire of gaining ſouls to God, and wearied himſelf out in the ſervice of his neighbour, always labouring to extirpate vice, and to promote virtue in all, and ſet on foot ſeveral practices which might conduce to the divine ſervice, and the ſalvation of men. It is not to be believed how many and how great affairs this bleſſed man was able to go through, and with what courage and ſpirit he bore ſo continual a burden, and this with ſo weak health, and infirm body. But he was aſſiſted by the powerful hand of our Lord that furniſhed him with ſtrength for all his labours: ſo that he then appeared ſtrongeſt and moſt courageous, when he was weary,

ſickly, and unprovided of human and natural helps: for in his infirmity the power of God manifeſted itſelf, and the ſaint ſeemed to ſupport the weakneſs of his body with the vigour of his ſoul. This interior ſtrength he chiefly maintained by an eminent ſpirit of prayer, and the conſtant and cloſeſt union of his ſoul with God. For he was favoured with an extraordinary grace of devotion, which he, out of humility, thought God had given him out of compaſſion for his weakneſs and miſery, which he ſaid was greater than that of any other. In ſaying the holy maſs, and reciting the divine office, the abundance of heavenly delights which God poured into his ſoul, was often ſo great, and made ſuch ſhowers of tears ſtream from his eyes, that he was obliged to ſtop in a manner at every word, ſometimes to make a conſiderable interruption whilſt he gave vent to his tears. It was once feared leſt his continual effuſion of tears ſhould hurt his eye-ſight. At other times, though his eyes were dry at his devotion, and the ſluices of his tears were ſhut up, yet their influence and effect was not wanting; for his ſpirit was ſtill watered with heavenly dew, and the divine illuſtrations ceaſed not to flow copiouſly into his ſoul.

In matters of concern, though reaſons were ever ſo convincing and evident, he never took any reſolution before he had conſulted God by prayer. He let not an hour paſs in the day without recollecting himſelf interiorly and examining his conſcience, for this purpoſe baniſhing for a while all other thoughts. He never applied his mind ſo much to exterior affairs as to loſe the ſweet reliſh of interior devotion. He had God always and in all things preſent to his mind. Every object ſerved him for a book, wherein he read the divine perfections, and by that means raiſed his heart to his Creator. He recommended this manner of prayer to every one, eſpecially to thoſe who are employed in ſpiritual functions for the help of their neighbour. Before he betook himſelf to public or private prayer, he prepared his ſoul with great fervour, and entering into the oratory of his heart, enkindled his affections, ſo that this appeared in his countenance, and he ſeemed

to be all on fire, as we ourſelves frequently obſerved, ſays Ribadeneira. The ſaint being once aſked by F. Lainez what manner of prayer he uſed, gave this anſwer, that in matters concerning Almighty God he behaved himſelf rather paſſively than actively. He prayed ſometimes ſtanding and profoundly adored the majeſty of God preſent to his ſoul; he often bowed his body low, and moſt frequently prayed on his knees. No ſooner had he recollected his mind in God, but his countenance put on an air which appeared altogether heavenly, and often ſtreams of tears fell ſweetly from his eyes.

He preſcribed to the prieſts of his Order to be about half an hour at the altar in ſaying maſs, to avoid on one ſide the leaſt appearance of indecent hurry and precipitation in that tremendous ſacrifice, and on the other not to be tedious to the people by unſeaſonably indulging their private devotion. Nevertheleſs, he was himſelf about an hour in ſaying maſs, to excuſe which he alleged the plea of neceſſity, being often obliged to make pauſes through an irreſiſtible tenderneſs of devotion. After maſs he ſpent two hours in private prayer, during which time no one was admitted to ſpeak to him except on ſome preſſing neceſſity. F. Lewis Gonzales, who for ſome time governed the college under him, ſays: "As often as I went to him at that time, which neceſſity frequently obliged me to do, I always ſaw his face ſhining with an air ſo bright and heavenly, that quite forgetting myſelf, I ſtood aſtoniſhed in contemplating him. Nor was his countenance like that of many devout men in whom I have admired a wonderful ſerenity at their prayers, but it breathed ſomething quite unuſual, and as it were divine." On other occaſions the like was remarked in him: on which account F. Lainez compared him to Moſes when he came from converſing with God. Nicholas Lanoy teſtified, that he one day ſaw a fire flame on his head whilſt he was ſaying maſs. St. Philip Neri, who often viſited St. Ignatius, uſed to aſſure his friends that he had ſeen his face ſhining with bright rays of light, as F. Antony Galloni, his diſciple and confident in all his concerns, and Marcellus Vitelleſchi declared they

had often heard from his own mouth: of which Cardinal Taurusius archbishop of Sienna published an authentic certificate. (6) John Petronius, a famous physician in Rome, declared publicly that, when sick, he once saw his own chamber, which was then very dark, by reason of the windows being shut, filled with a dazzling light from such rays upon the blessed man's coming into it. Isabel Rosella, John Pascal, and several other persons testified that they had sometimes beheld his countenance at prayer sparkling with radiant beams of light, the abundant consolations which replenished his soul redounding on his body. John Pascal added, that he had seen him in prayer raised more than a foot above the ground, and heard him say at the same time: *O my God! O my Lord! O that men knew thee!* The saint was often favoured, amidst the tears and fervour of his devotion, with wonderful raptures, visions and revelations; and some of these visions and other supernatural favours St. Ignatius mentioned himself in short notes which he wrote, and which were found in his own hand after his death, some of which notes are published by F. Bartoli. (7) Others are mentioned by Ribadeneira, who inserted in the saint's life, as he declares, only what himself had seen, or had heard from his mouth, or from persons of unquestionable authority, and whose life of his holy founder, by the order of St. Francis Borgia, was carefully examined and approved by the principal persons then living who had frequently conversed with the saint, as Salmeron, Bobadilla, Polancus who had been the saint's secretary, Natalis, &c.

If the spirit of prayer was that virtue by which our saint was admitted to the familiar intercourse with God, was the key which unlocked to him the treasure of all other virtues and graces, and was the continual comfort, support, and light of his soul, and the constant advancement of its supernatural life in his mortal pilgrimage, this spirit was itself founded in the most perfect self-denial. The Holy Ghost never communicates himself, by the infusion of this grace, but to a

(6) Extant in Bartoli, l. 4. p. 372. (7) l. 4. n. 29. p. 355.

heart that is entirely dead to itself and its passions, and crucified to the world. This St. Ignatius understood so well, that hearing another once say, that a certain person was endowed with a great gift of contemplation, and was eminently a man of prayer, he corrected the expression, saying, "call him rather a man of the most perfect self-denial;" because the spirit of grace and prayer requires a perfect purity and disengagement from all inordinate affections, and a heart empty of itself. This victory over himself the saint obtained by an habitual practice of the exterior mortification of his senses, and by that perfect patience, resignation and confidence in God, and constancy with which he bore the most severe interior and exterior trials. To complete the most essential interior mortification of his will and passions, he added the practice of an unlimited obedience to his directors and superiors, and of the most profound and sincere humility. Even when broken with age and infirmities, he said that should his Holiness command it, he would with joy go on board the first ship he could find, and if he were so ordered, though it had neither sails nor rudder, and without any warning, would immediately set out for any part of the globe. It was his perpetual lesson to his novices: "Sacrifice your will and judgment by obedience. Whatever you do without the consent of your spiritual guide, will be imputed to wilfulness, not to virtue, though you were to exhaust your bodies by labours or austerities."

Humility is the sister virtue of obedience, the foundation of a spiritual life, and the distinguishing mark or characteristic of all the saints. This virtue St. Ignatius embraced with the utmost ardour, from his first entering upon a spiritual course of life. He went a long time in old tattered rags, and lived in hospitals, despised, affronted and persecuted; this he desired, and in it he found his great joy and satisfaction. He ever retained this affection for humiliations, out of a sincere contempt of himself; for acknowledging himself a sinner, he was thoroughly persuaded that contempt and injuries from all creatures, as instruments of the divine justice, were his due, and that he was most unworthy of all com-

ſorts, favour or regard. Nothing but charity and zeal to procure his neighbour's good reſtrained him from doing ridiculous things on purpoſe to be laughed at by all. And he always practiſed ſuch humiliations as were conſiſtent with prudence and his other duties. All his actions, and whatever belonged to him, breathed an air of ſincere humility. His apparel was poor, though clean: his bed was very mean, and his diet coarſe, and ſo temperate that it was a perpetual abſtinence. He employed himſelf often moſt cheerfully in the meaneſt offices about the houſe, as in making beds, and in cleanſing the chambers of the ſick. It was his great ſtudy to conceal his virtues, and nothing was more admirable in his life than the addreſs with which he covered his moſt heroic actions under the veil of humility. Though he was ſuperior, he frequently ſubmitted to inferiors with wonderful meekneſs and humility, when he could do it without prejudice to his authority. In things of which he was not certain, he readily acquieſced in the judgment of others; and was a great enemy to all poſitiveneſs and to the uſe of ſuperlatives in diſcourſe. He received rebukes from any one, with cheerfulneſs and thanks. If in his preſence any thing was ſaid that redounded to his praiſe, he ſhewed an extreme confuſion, which was uſually accompanied with many tears. He was ſeldom heard to ſpeak of himſelf, and never but on very preſſing occaſions. Though viſions, revelations and the like favours were frequently vouchſafed him, he ſcarce ever mentioned ſuch things; but all his diſcourſe was of humility, charity, patience, divine zeal, prayer, mortification and other ſuch virtues, of which we are to make the greateſt account, and by which alone men become ſaints and friends of God. Ribadeneira heard him ſay, that every one in the houſe was to him an example of virtue, and that he was not ſcandalized at any one beſides himſelf. It was his uſual ſaying, that he did not think there was a man in the world, that on one ſide received from God ſo great and continual favours, and yet on the other ſide was ſo ungrateful, and ſo ſlothful in his ſervice, as himſelf. It was his

deſire that after his death, his body might be thrown upon ſome dunghill, in puniſhment of the ſins he had committed by pampering it. The chief reaſons why he would have his Order called *The Society of Jeſus*, were leſt his name ſhould be given it, and that his followers might be known by their love and zeal for their Redeemer. As often as he ſpoke of his Order he called it, *This leaſt Society*: for he would have his children to look upon themſelves as the laſt and leaſt of all perſons in the church.

From the perfect mortification of all his paſſions and inordinate affections reſulted an admirable peace, and evenneſs of mind which nothing ſeemed able ever to diſturb or ruffle. His contempt of the world appeared by the diſintereſtedneſs with which he rejected legacies and preſents whenever they might give occaſion to complaints. When he looked up towards the heavens, he uſed feelingly to repeat: "How contemptible doth earth appear when I behold the heavens!" Charity, or the moſt ardent and pure love of God, was the moſt conſpicuous, and the crown of all his other virtues. He had often in his mouth theſe words, which he took for his motto or device, *To the greater glory of God*, referring to this end, with all his ſtrength, himſelf, his Society and all his actions, in which he always choſe that which appeared to him the moſt perfect. He often ſaid to God: *Lord, what do I deſire, or what can I deſire beſides thee!* True love is never idle: and always to labour, to promote God's honour, or to ſuffer for his ſake, was this ſaint's greateſt pleaſure. He ſaid, that no created thing can bring to a ſoul ſuch ſolid joy and comfort as to ſuffer for Chriſt. Being aſked what was the moſt certain, and the ſhorteſt way to perfection, he anſwered: "To endure for the love of Chriſt many and grievous afflictions. Aſk this grace of our Lord. On whomſoever he beſtoweth it, he does him many other ſignal favours, that always attend this grace." Out of this burning love of God, he moſt ardently deſired the ſeparation of his ſoul from his mortal body, when it ſhould be God's will; and when he thought of death he could not re-

frain from tears of joy, becauſe he ſhould then ſee his loving Redeemer, and beholding God face to face ſhould love and praiſe him eternally, without let, abatement, or intermiſſion.

From this ſame love of God ſprang his ardent thirſt for the ſalvation of men, for which he undertook ſo many and ſo great things, and to which he devoted his watchings, prayers, tears and labours. When he diſmiſſed any miſſionaries to preach the word of God, he uſually ſaid to them: "Go, brethren, inflame the world, ſpread about that fire which Jeſus Chriſt came to kindle on earth." To gain others to Chriſt he, with admirable addreſs, made himſelf all to all, going in at *their* door, and coming out at *his own*. He received ſincere penitents with the greateſt ſweetneſs and condeſcenſion, ſo as often to take upon himſelf part of their penance. When a brother growing weary of the yoke of Chriſt had determined to leave the Society, St. Ignatius by his remonſtrances made ſuch an impreſſion upon his heart, that falling at the feet of the general, he offered to undergo whatever puniſhment he would impoſe upon him. To which the ſaint replied: "One part of your penance ſhall be, that you never repent more of having ſerved God. For the other part, I take it upon myſelf, and will diſcharge it for you." He endeavoured to bring all his penitents to make, without reſerve, the perfect ſacrifice of themſelves to God, telling them, that it is not to be expreſſed what precious treaſures God reſerves for, and with what effuſion he communicates himſelf to, thoſe who give themſelves to him with their whole heart. He propoſes to them for their model this prayer which he uſed often to recite: "Receive, O Lord, all my liberty, my memory, my underſtanding, and my whole will. You have given me all that I have, all that I poſſeſs, and I ſurrender all to your divine will, that you diſpoſe of me. Give me only your love, and your grace. With this I am rich enough, and I have no more to aſk."

St. Ignatius was general of the Society fifteen years, three months and nine days. But was in the end ſo worn out with infirmities that he procured that the So-

ciety ſhould chooſe him an aſſiſtant in that office. This was F. Jerom Nadal. After which the ſaint reſerved to himſelf only the care of the ſick, and ſpent his time in continual prayer, and in preparing himſelf for death. By way of his laſt will and teſtament he dictated certain holy maxims concerning the obligation and conditions of religious obedience, which he bequeathed to his brethren of the Society. The ſaint on the day before he died charged F. Polancus to beg his Holineſs's bleſſing for him at the article of death, though others at that time did not think it ſo near. The next morning having lifted up his eyes and hands to heaven, and pronouncing both with his tongue and heart the ſweet name of Jeſus, with a ſerene countenance, he calmly gave up his happy ſoul into the hands of his Creator on the laſt day of July, in the year 1556, the 65th of his age, the 35th after his converſion, and the 16th after the confirmation of the Society. The people eſteemed him a ſaint both living and after his death: and the opinion of his ſanctity was confirmed by many miracles (*d*). He ſaw his Society in very few years divided in-

(*d*) Bayle makes exceptions to the miracles of St. Ignatius, becauſe Ribadeneira in the firſt life of this ſaint, which he writ in 1572, inquires why his ſanctity was not equally atteſted by wonderful miracles as that of the founders of ſome other Orders: *Quamobrem illius ſanctitas minus eſt teſtata miraculis*, &c. But in this very edition, in the laſt chapter p. 209. he writes: *Mihi tantum abeſt ut ad vitam Ignatii illuſtrandam miracula deeſſe videantur, ut multa eaque præſtantiſſima judicem in mediâ luce verſari.* He then recapitulates ſome facts which he had before related, and which he eſteems miraculous, as a rapture in which the ſaint continued for eight days; ſo many wonderful, heavenly illuminations and revelations; the reſtoration of F. Simon who lay dangerouſly ſick, to his health, purſuant to his prediction; the wonderful deliverance of a demoniac; the cures of ſeveral ſick perſons; the foretelling many particular things to private perſons, &c. The author republiſhed this life in 1587, with ſome additions. He afterwards wrote a Latin abſtract of this firſt life, in which he inſerted many miracles. This he calls *Alteram breviorem vitam, ſed multis ac novis miraculis auctam.* In this he tells us, that he had before been more cautious in relating miracles becauſe they had not yet been examined and approved: but that he choſe ſome which were eſteemed miraculous, not in the opinion of the common people, but in the judgment of prudent perſons. See this remark alſo in the Spaniſh abſtract of this life, publiſhed in 1604: and in the Latin abſtract reprinted at Ipres in 1612. In his Spaniſh life of St. Ignatius, among

to twelve provinces, with above one hundred colleges, and ſpread over almoſt the whole world. In 1626, it contained 36 provinces, and in them 800 houſes, and

among his lives of ſaints printed in 1604, he writes thus: "Though when I firſt printed his life in 1572, I knew of ſome miracles of the holy father, I did not look upon them to be ſo verified (*averiguados*) as to think that I ought to publiſh them, which afterwards by the authentical informations taken for his canonization were proved true by credible witneſſes. And the Lord who is pleaſed to exalt him, and make him glorious on earth, works daily ſuch miracles on his account as oblige me to relate part of them here, taken from the original juridical informations which ſeveral biſhops have made, and from the depoſitions made upon oath by the perſons on whom the miracles were wrought, &c." Ribad. Spaniſh lives, p. 1124. Moreover, Ribadeneira mentions in his firſt and ſecond edition of this life, prophecies, revelations, viſions and the like miraculous favours, and he expreſly diſtinguiſhes theſe from the gift of miracles, by which he means miraculous cures and the like, though the former may be juſtly placed in the general claſs of miracles. If the works of Ribadeneira on this ſubject be all carefully peruſed, it will be eaſy to diſcern the ſcrupulous accuracy of the author in this point; and the candid reader will be convinced how much ſome have miſrepreſented his teſtimony. Nor was he allowed to publiſh miracles before they had been approved, as the council of Trent ſeverely ordained. (*Seſſ. 25. de Inv. Sanct.*) See on it Julius Nigronius (Diſp. hiſt. de SS. Ignatio et Cajetano n. 57.) and Pinius the Bollandiſt in his confutation of this ſlander.

In the relation made in the ſecret conſiſtory before Gregory XV. of miracles which had been examined and approved by the cardinal a Monte and other commiſſaries, are mentioned the ſupernatural light ſhining on his face at prayer, upon the teſtimony of St. Philip Neri, and F. Oliver Manerius. That St. Ignatius by his bleſſing and prayer cured one Baſtida of the falling ſickneſs, and the hand of a cook miſerably burnt: delivered Pontanus from moſt violent temptations with which he had been grievouſly moleſted for two years, &c. But the miracles which are chiefly attended to in a canonization, are thoſe which have been performed after the perſon's death. Of ſuch, many manifeſt ones were approved, firſt by the Auditors of the Rota, and afterwards by the Congregation of Rites. Among theſe are mentioned the following: Iſabel Rebelles, a nun of Barcelona, ſixty-ſeven years old, in 1601, had broken her thigh bone; and being attended by a phyſician and ſurgeon during forty days, and under grievous pains and a violent fever, was expected to die that night, and given over as to all natural remedies; when by applying a relick of St. Ignatius, and ſaying the Lord's Prayer and Hail Mary with an invocation of this ſaint, the ſwelling of the thigh and leg went down, ſhe found herſelf able to ſtir both, and without any pain; and calling for her clothes ſhe got up, walked perfectly and with eaſe, and felt no more of her complaint, not even at new moons or in the dampeſt ſeaſons. An ne Barozellona, at Valadolid, almoſt 60 years old, was cured of a de perate palſy by invoking St. Ignatius, with a vow to perform a novena,

15,000 Jeſuits, ſince which time it is much increaſed. St. Ignatius's body was buried firſt in the little church of the Jeſuits, dedicated in honour of the B.V. in Rome. When cardinal Alexander Farneſius had built the ſtately church of the profeſſed houſe called *Il Gieſu*, it was tranſlated thither in 1587; and in 1637 was laid under the altar of the chapel which bears his name. This church is one of the moſt magnificent piles of building in the world next to the Vatican, and is not leſs admired for the elegance of the architecture than for its riches, conſiſting in coſtly beautiful ornaments of gold, ſilver, jewels, exquiſite paintings, ſtatues and carving, and a great profuſion of fine marble. Among the many chapels which it contains, thoſe of the Bleſſed Virgin, of the Angels, of SS. Abundius and Abundantius, martyrs, of St. Francis Borgia, and of St. Ignatius, are the admiration of travellers; eſpecially the laſt; in which the remains of the holy founder lie, in a rich ſilver ſhrine, under the altar, expoſed to view. The other glittering rich ornaments of this place ſeem almoſt to loſe their luſtre, when the ſtatue of the ſaint is uncovered. It is ſomewhat bigger than the life, becauſe raiſed high. Its bright ſhining gold, ſilver, and ſparkling diamonds, eſpecially in the crown of glory over the head, dazzle the eye. In the profeſſed houſe are ſhewn the pictures of S. Ignatius and S. Philip Neri

novena. A widow who had loſt her ſight in both her eyes, recovered it by recommending herſelf to the prayers of St. Ignatius, and touching her eyes with a relick, &c. F. Joſ. Juvency (Hiſt. Soc. Jeſu l. 15. part. 5. §. 9.) has ſelected and related many like miracles of St. Ignatius. F. Daniel Bartoli, in his life of this ſaint, has given a hiſtory of a hundred ſuch miracles (l. 5.). See alſo the great collection made by F. Pinius, the continuator of Bollandus.

Though cardinal Pole thought circumſtances did not allow him to make any ſettlement for Jeſuits in England, as the author of the monaſtic Hiſtory of Ireland, and others take notice, that great and holy man highly eſteemed St. Ignatius and his inſtitute. See a letter of St. Ignatius to cardinal Pole dated at Rome 24th of January 1555, and that cardinal's anſwer to him from Richmond 8th of May: and another from London 15th of December the ſame year: alſo his letter of condolence to F. Lainez upon the death of St. Ignatius, dated at London 15th of November 1556, publiſhed among the letters of cardinal Pole collected by cardinal Querini at Breſcia, T. 5. p. 117, 118, 119, 120, 121.

taken from the life. St. Ignatius's chamber is now a chapel, his ſtudy is another, in which prelates and ſometimes popes come to ſay maſs on the ſaint's feſtival. He was beatified by Paul V. in 1609, and canonized by Gregory XV. in 1622, though the bull was only publiſhed the year following by Urban VIII.

The example of the ſaints evinces that to diſengage our affections from earthly things, and to converſe much in heaven by the conſtant union of our hearts to God, is the ſhort road to chriſtian perfection. Thoſe who are employed in the active life, ought to learn the art of accompanying all their actions with a lively attention to the divine preſence, as our guardian angels are faithful in diſcharging every duty of that external miniſtry which God hath committed to them, yet ſo as never to intermit their contemplation of the Godhead, and their inceſſant homages of praiſe and love, which are the uninterrupted employment of their happy ſtate. Without this precaution, by the hurry of dry ſtudies, and even the diſcharge of the ſacred miniſtry itſelf, the ſpirit of piety and devotion is extinguiſhed in the heart, and the more ſacred functions are eaſily profaned.

On the same Day.

St. John Columbini, C. Founder of the Order of the Jeſuati. He was deſcended of one of the moſt ancient and noble families of Sienna, and being choſen firſt magiſtrate of that commonwealth, acquitted himſelf of all the duties of that charge with integrity and honour, and to the great ſatisfaction of his countrymen. But he was paſſionate, and his heart was ſtrongly wedded to the world, and buried under the weight and hurry of its buſineſs, vanity and ambition, ſo that he ſcarce ſeemed able to find leiſure to breathe, or to think of eternity. One day after being taken up the whole morning in deciding cauſes in his court, he came home, much fatigued, and not finding dinner ready, flew into a violent paſſion. His wife put a book of the Saints Lives into his hands: but he threw it on the ground. The next moment being aſhamed of his

paſſion he took it up again, and ſitting down to read, fell on the life of St. Mary of Egypt. He read it with ſo much pleaſure that he thought no more of his dinner; and inſenſibly found his heart pierced with compunction and remorſe for his paſt ſins and unthinking conduct, and entirely weaned from the world.

From that moment he reſolved to begin a new life; and to expiate his offences he embraced the moſt auſtere practices of penance. Reſigning his public employs he conſecrated the greateſt part of his eſtates to alms-deeds, and being ſenſible that the firſt ſacrifice which God requires of a ſinner is that of a contrite and humbled heart, without which no other can be acceptable to him, he ſpent his time chiefly in prayers and tears. He ſold his rich clothes and furniture, giving the money to the poor, that they might be interceſſors in his behalf at the throne of mercy: he lay on two boards, watching great part of the night in prayer, and his houſe ſeemed converted into an hoſpital, ſo great was the number of the poor and ſick that he cauſed to be brought thither, and attended. The whole country was aſtoniſhed at ſo great a change, and ſo exemplary a penance. Francis Vincent joined him in this manner of life. They both ran the ſame courſe, and with equal paces. One day ſeeing a leper lying at the door of the great church, covered with blotches and ulcers, the ſaint carried him on his back through the public market-place; attended him both as his ſervant and phyſician, tenderly kiſſing his running ſores one after another, till he had perfectly overcome the abhorrence which nature inſpires in ſuch actions, and continued his care of this patient till he was perfectly cured.

St. John had one ſon and one daughter. The former God called to himſelf by death, and the latter conſecrated herſelf to his divine ſervice in a nunnery. St. John had before this, with his wife's conſent, made a vow of chaſtity; and after their children were thus diſpoſed of, he ſold his eſtate, and gave one-third of it to an hoſpital, and the other two-thirds to different churches and the poor. Having thus reduced himſelf to a ſtate of poverty like that of the apoſtles, he gave

himſelf up to ſerve the poor in the hoſpitals, and to the exerciſes of devotion and the moſt rigorous penance. Several others, moved by his example, became his faithful imitators and companions. They were ſolicitous to exhort the ſick and poor to the ſincere diſpoſitions of repentance, and to fervour in the divine ſervice: and the charity and diſintereſtedneſs with which they miniſtered to them corporal relief and comfort, gave great force to their zealous inſtructions. Out of their ardent love of our Redeemer, whom they conſidered and ſerved in his afflicted members, they had his holy name ſo often, and with ſo great devotion and reſpect in their mouths, that the people gave them the name of Jeſuats. That adorable name is repeated fifteen hundred times in the few letters which St. John wrote. The number of his diſciples being increaſed to about ſeventy, he formed them into a religious Order, under the rule of St. Auſtin, and took St. Jerom for their patron (*a*). He addreſſed himſelf to pope Urban V. at Viterbo, who approved and confirmed his inſtitute in 1367, and granted to it moſt ample privileges. Such was the fervour of the firſt diſciples of our ſaint that almoſt all their names have been placed among the bleſſed. The holy founder fell ſick ſoon after the approbation of his Order, and having received the laſt ſacraments, commending his ſoul into the hands of his Creator through the death of Chriſt, and in union with his recommendation of his divine ſoul to his Father on the croſs, he happily expired on the 31ſt of July, in the year 1367, the twelfth after his converſion, only thirty-ſeven days after his Order had been confirmed by pope Urban V. See F. Cuper, the Bollandiſt, Julii T. 7. p. 333. and Helyot, *Hiſt. des Ord. Rel.* T. 3. p. 410.

(*a*) The Jeſuats of St. Jerom were at firſt all lay-brothers, and practiſed pharmacy. But, in 1606, obtained leave of Paul V. to ſtudy and take holy orders. The houſes of the friars being reduced, they were ſuppreſſed by Clement IX. in 1668; but ſome nunneries of this Order ſtill ſubſiſt in Italy. See the life of this ſaint, and thoſe of other illuſtrious perſons of this Order, written by Moriggia, a pious general of the ſame, who died in 1604. Alſo the Bollandiſts and Helyot.

St. HELEN of Skofde in Sweden, M. She was a lady of quality in Weſtrogothia, whom St. Sigfrid, apoſtle of that province in Sweden, who died in 1045, converted to the faith. She made a pilgrimage to Rome, and upon her return was martyred by her own relations about the year 1160, at her own eſtate of Skofde or Scœude in Weſtrogothia in Sweden. She was honoured on the 31ſt of July with extraordinary devotion in that country, and in the iſle of Seland in Denmark, eſpecially in the church which bears her name, where her body was kept in a rich ſhrine, eight miles from Copenhagen near the ſea, in which place there is a famous miraculous well ſtill reſorted to by the Lutherans, and called to this day St. Lene Kild, or St. Helen's well. She was canonized by Alexander III. in 1164, and her feaſt fixed on the 31ſt of July. See the Bollandiſts, ad 31 Jul.

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CMC
MVSEVM
BRITANNICVM

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